A PLEASAVNT

DIALOGVE,

Betweene a Souldior of *Barwicke*, and an *Englisſh Chaplaine*. Wherein are largely handled & laide open, ſuch reaſons as are brought in *for maintenaunce of popiſhe Traditions in our* Eng. Church.

Alſo is collected, as in a ſhort table, 120. particular corruptions yet *remaining in our ſaide Church, with ſundrie other matters, neceſſa-* rie to be knowen of all perſons.

Togither with a letter of the ſame *Author, placed before this booke,* in vvay of a Preface.

2. Cor. 6. ℣. 15.

What cõcord hath Chriſt with Belial?

1581.

To my Reuerent Fathers and Brethren in Christ, Master Couerdale, Mai. Turner, M. Whittingham, M. Sampson, M. Doctor Humphrey, M. Leauer, M. Crowley, and others that labour to roote out the weedes of Poperie:

Grace and Peace.

(* *)

BEcause wee are created for Gods glorie, and the edification one of another in Christe, and are all bounde to serue therevnto by wealth or woe, life or death: & chieflie they, to whom God hath giuen the greater giftes, & whom he hath called to greater roomes, are most bounden to be zealous for gods glorie, with godly ielousie to present the church & spouse of Christ vnder their charge, a pure Virgin to Christ hir husband: and that by no subtiltie, as the Apostle warneth, they should bee corrupted from the simplicitie in Christ. Therefore I nothing doubting of your zeale and diligence, my reuerende Fathers & deare Brethrē, who being in authoritie, are first called to the battell to striue for Gods glorie, and the edification of his people, against the Romishe reliques and ragges of Antichrist, but that yee will courageously and constantly in Christ throwe out these ragges of Gods enemies. And I do further require you in the name of God (so farre as my simplicitie may be bolde to require your wisedomes) that ye will by this occasion, laye open other as great enormities, that we all knowe, and labour to race out all the dregges and remnauntes of trans-

formed Poperie, that are crept into Englande, by the too much lenitie of them that wilbe accounted the Lordes of the Cleargie. And for my part, by the grace and power of my God, though I sinfull wretch haue no such giftes nor authoritie, as can much further the cause or comfort you in your godlie trauailes: yet shall I and many more with me, pray for you, and with our simple giftes will desire you, that we may ioyne together with you, to suffer togither in so good a cause, that is so much for gods glorie and the edificatiõ of his Church, in the pure simplicitie of Christes worde and Sacramentes, wherein our enemies and persecutours are straũgly bewitched, I wote not by what diuelishe cuppe, that they do make such a diuersitie betwixt Christs wordes and his Sacramentes, that they can not thinke the worde of God to be safely inough preached, & honorably inough handled without cappe, Cope, or surplesse: but that the Sacramentes, the Marrying, the Burying, the Churching of women, and other church seruice, as they call it, muste needes be declared with Crossing, with Coping, with Surplessing, with kneeling, with pretty wafer kakes, & other knackes of Poperie. O Paule that thou wert aliue, thou durst tell these politicke gentlemen, that there hath bin to much labour bestowed vpon them in vayne. Thou durst say vnto them as thou diddest to the Corinthes, That they eate not the Lordes supper, but playe a pageaunt of their owne, to blinde the people, and keepe them still in superstition, farre from the simplicitie of Christes supper: to make the selie soules beleeue, that they haue an Englishe Masse: and so put no difference betwixt trueth and falshoode, betwixt Christ & Antichrist, betwixt God and the Deuill. They are straungly bewitched, I saye, that will binde their Englishe priesthoode and sacramentes

A good desire.

Too true.

ts garments: but much more enchaunted, that can finde no garments to please them, but such as haue bin openly polluted with Poperie, superstition and Idolatrie. But most of all in this poynt shall their madnes appeare to al posteritie, because they make these Antichristes ragges Causa sine qua non, in Christes holy Ministerie: so that these shall make an English Priest, be he neuer such a dolt or villaine: as we haue very many, and without these Romishe reliques not Paule him selfe (as one of them did blaspheme) and the reste in effect do plainly affirme. Well, by Gods power wee haue fought with the Wolues, for these and such like Popishe chaffe, and God hath giuen the victorie: wee haue nowe to do with the Foxes, let vs not feare. There is no crafte, cunning, or pollicie against the Lorde. We haue Christ and his Apostles, and al the Prophetes euer stryuing against the hypocrites of their tyme, on our side. A strawe for Popishe policie. Our B. are Foxes.

We haue the worde of God to warrant vs to roote out all monumentes of superstition and Idolatrie: and are charged to abhorre them, to count them accursed, and to defye them and detest them, as a menstruous cloathe. They haue not the worde of God. And what wisedome is in them sayeth God by his Prophete Jeremie: They talke of obedience and concord, but there is no obedience against the Lord, nor any concorde to be desired, but where Gods glorie and veritie is preferred. Else better to haue all the worlde to runne in hurlie burlie, and heauen and earth to shake, then one iote of Gods glorie should decay, so farre as in vs lyeth. Wee haue their owne lawes and proclamations to roote out all monumentes of superstition and Idolatrie, and their owne wordes are contrarie to these their owne doings. They repent the reformatiõ proclaimed, as did the Israelites. They buylde agayne

that which they once destroyed. And this do they openly, that all the worlde may wonder at their follie. But what they do secretly, God will one day haue declared openly: yea they make the name of God, and his doctrine that we professe, to be euill spoken of already by many of their doinges. Their iudgement hasteth, that for such causes persecute Gods true Preachers. Wherfore let vs not feare their threateninges. There can none persecute vs for this trashe, but such as are neyther whot nor colde, and then they shalbe vomited out, vnlesse their zeale increase, or they that are Atheistes, such as haue no god before their eies, but their god is their belly. And those are worldpleasers, or open Papistes, whom God hath giuen vp to a reprobate sense. Wherefore we must thus take it, that they are gods roddes for our sinnes, because wee haue bin no more zealous in Gods cause, nor carefull to seeke his glorie. That wolfe Winchester, & his butcher Boner fought once against vs, for the groundes of this geare: but loe, howe the Lorde, within two or three yeeres ouerthrew them all to giue vs courage to goe forwarde. We are to slacke and negligent: That monster reuayneth & is fedde, as the Papistes saye, for their sakes. And we graunt that his paũche is fedde for some secrete purpose. We do crye, kill this traytour, enemie to the Crowne, to the Realme, to god & man, whiche burned Gods holy Testament, and murthered his Saintes and seruauntes. We haue the lawe of god and man for vs. We are answered. Nay your selues shalbe compelled to turne your cloathe, your coates and cappes, and to get you into his liuerie, and to be like him in his garmentes. O Elias that thou haddest liued, or that thy spirit were amongst vs. The Papistes which are in the countreys glorie in their assemblies, that the whotte gospellers,

shall

shall now be dryuen to weare their attyres. Let vs neuer giue them any cause of ioye, though we shuld dye for it. Moyses will not yeelde a hoofe of a beast in Gods busines. He will not leaue a loupe of a Curtayne vnmade, nor make a buttō or a claspe more or lesse. Eleazar would not dissemble by eating of vnlawfull meates. The faithful Israelites would not receyue so much, as an Iuey bushe. Cōtrariewise, Origen carrying a braunche, and professing that he bare it for Christe at the firste, was compelled afterwards to open Idolatrie: So cursed a thing it is to giue any place to the wicked. All the Papistes that say, they worship Christe in the crosse and God in the Sacrament, doo still vnder these wordes continewe in Idolatrie. Beware of deceytfull wordes that couer wicked purposes to drawe vs from Christian simplicitie. And let vs stande constantly agaynst all abuses; repent for our former coldnes in Religion and other sinnes, and call for helpe from aboue. For the arme of our Lorde is not shortned. Wee are assured that wee seeke Gods glory, and our aduersaries may see if they can see any thing, that this thing whiche they seeke is not for Gods glory: seeing the Papistes the enemies of God, do so desire it, and glory in it, that we, whom they most hate, can not be safe, but vnder their garmentes. We are assured that wee seeke Gods glory, when wee followe Christe, his Apostles and Prophetes, who euer dispised these Pharisaicall outward faces and visardes. Christe findeth faulte with the garments of the Pharisees. Paul counteth all his Pharisaicall shewe to bee dounge. Zacharie sayeth, that the false Prophete shalbe ashamed of his prophecy, and forsake his garmentes, wherein he deceyued. And shall the true Prophets be faine to creepe into their cowles? For by the same authoritie that the Queene com-

Mat. 15.

Phil. 3.

Zacha. 13.

maundeth one, she may commaunde any peece of Popery, so that she name it policie. But Ezechias and Iosias knewe no such authoritie. They saye, that it is for policie, and I do easely beleue it, that they do care, lesse for Christes Religion, than for policie. But let them beware that they follow not Ieroboam, that made such like Priestes for policie, as would do as he commaunded them. Achaz of policie brought such an Aultar into Ierusalem as he did see at Damascus, where he had ouercome the Idolaters and their Idolles. But cursed was his policie, and so are they all, that will retayne any thing of their old Idolatrie. Nabuchodonozors Idoll was set vp for vnitie & policie: But without the warraunt of Gods holy word, there is neither good vnitie nor policie. That godly Father Bucer calleth the Tenthes and first Fruites, sacriledge and robberie, though they bee kept still for policie. The Crosse and Candlestickes vpon the Queenes altar, are superstitious, though they bee kept there I wott not for what policie. The adoration of the Sacrament, in the Countreys where they knocke and kneele to a Wafer, is a Popishe policie. That VVomen baptize, that pluralities, tot quots, impropriations, non residences, dispensations, suspensions, excommunications, and absolutions for money are graunted, it is euill, like as are many other enormities borowed from Rome, which remayne in the name of policie. All these thinges were abhorred as Popishe, superstious, and Idolatrie among our Englishe Gospellers, both Bishoppes and others, when they were vnder Gods rodde in pouertie. But they haue nowe learned Courtly Diuinitie, to grounde all vppon policie. Humble them agayne (O Lorde) that they do not forget thee nor thi poore people: whom thou hast so dearely bought, whiche by these their pol-

1. Reg. 12.

2. Reg 16.

Daniel. 3.

policies are blinded, and careth for no more, but that they may haue this superstitious shew, which is still so mayntayned. Let him mumble as he list, if he be thus apparelled, all his seruice is good y= nough, otherwise it is nothing worth. Thus cause you them to perishe, by your policies, for whome Christ hath dyed. Furthermore, if Popery be su= perstitious and Idolatrous, euill and wicked, as yet there was neuer a worse thing in the worlde, then are we commaunded to abstayne from all par= ticipation thereof, and from all the shewe thereof: Ab omni specie mali, that is, from all shewe of wic= kednes. These garmentes were the shewe of their blasphemous priesthood: herein they dyd sing and saye their superstitious Idolatrous seruice: they dyd sence their Idolles and helpe forwarde their Idolatrous Masses. What policie can it bee then to weare this geare, but a superstitious, wicked & Popish policie? They do it for policie, they say, that their Priests may be knowen and magnified of men. Did not the Pharisees vse the same polli= cie, to do all their workes and make all their gar= mentes, both Phylacteris vpon their heads, and their wyde and syde Robes and borders, that they might be more aspectable and notorious to the peo ple? but their woo is threatened aboue all other sinners. To such hypocrites, as beyng voyde of all true holynesse, delite in all outwarde shewes: their curse is most inculcate. Their policie is, that the Priestes shall weare whyte in the Churches, to signifie their vertue, their purenes, & holynesse: and when they go forth of the Church, they muste weare blacke gownes and blacke hornes, for con= trary policies, and for diuers significations. Our Maister Christes policie was expressed in one worde, Feede, Feede, Feede: and the Prophetes before, and the Apostles afterwarde. If Christ be

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the wisedome of the Father, the true Ministers shalbe well ynough knowen, by that one marke which he giueth: And if he haue not that marke, better vnknowen then knowen, both for him selfe & others: therefore lett them not saye for shame, that they seeke gods glorie, Christes will, or the edification of his Church, by their pollicie. Whyles they threaten and stoppe the spreading of Gods worde and feeding of Christes flocke, commaunded by writing to excommunicate the most faythfull labourers in the planting of the gospell, because they will not weare the ragges of Poperie, to expulse the most valiaunt Souldiours agaynst the Romishe Antichrist: the most earnest ouerthrowers of the kingdome of Satan, which standeth in sinne and blindnes. O beware you that wilbe Lordes ouer the flockes, that you be not sore punished for your pryde towardes your brethren, and your cowardlinesse in gods cause: that for Princes pleasures & pompose liuings, do turne Poperie into pollicie, and to become our persecutours vnder the cloake of pollicie: It were better to loose your liuings, then to displease god in persecuting of your brethren, and hinder the course of the worde. But as our ductie is, we will praye for you, and for all our Brethren in the Ministerie, that God of his grace woulde graunt vs more zeale for his glorie, than any of vs hath had heretofore: more desire to edifie Christes people in pure simplicitie, to present them a chaste Virgin vnto Christ, then hitherto hath appeared, that when the head shephearde shal cal to account, wee bee not ashamed: but being founde perfecte in all good workes, may receyue the Crowne prepared. As for you deare brethren, whome God hath called into the brunte of the batteil, the Lord keepe ye constant, that ye yeelde neyther to tolleration, neyther to any other subtill perswasions of dispensations,

sations, or licenses whiche were to fortifie theyr Romish practises: but as you fight the Lordes fight, be valiaunt. God will not leaue you, neyther forsake you, as you seeke gods glorie: god wil glorifie you: and as by you Christes Church is edified, comforted and confirmed in Christian simplicitie, so shal you receyue comfort by Christ your head Captayne, when you shalbe called to giue accomptes of your stewardshippes, and to be rewarded for your fidelitie. The matter is not so small as the worlde doth take it: It will appeare before all be ended, what an harde thing it is, to cut of the ragges of the Hydra of Rome. It is beautiful, but poysonfull: there is no dallying with such a mounster, beware of looking backe to Sodome, or delight any whit in ther garments of Babilone: neither once touche the poysoned Cuppe, though it be of golde or glittering. Let vs repent of our former sinnes vnfaynedly, and then shall we abhorre and stampe vnder our feete these ragges that were appoynted to superstition and Idolatrie. Let vs hate the blasphemous Priesthood, so iniurious to Christes priesthoode, that euery patche and token of it, be in execration, detestation, and accursed: and take no parte of it vpon our heades nor backes, least we be accursed as it is. Let vs not make the heritage of god as a byrde of many colours, holding of diuers religions. Let vs not mixe the Iewes with the Gentiles. Let vs not in no wise mixe this our Religion with any thing of Antichrist: Let vs not confirme the blinde in their blindnesse, neyther the weake in their superstition. But rather let vs take awaye, if we can, the names, memories, and al monuments of Poperie, and that Antichristes priesthoode. Let vs open our windowes with Daniel, and professe what we are: their crueltie shalbe our glorie. Let vs followe Paul, that knewe that the true

true gospell could not be retayned, if any Jewishe cerimonies were maintayned. Let vs rather neuer weare any garment, then we should weare those, whereby our brethren should be weakened, offended, or boldened to take parte with the Idolaters, and so through our hautines in knoweledge, our weake brethren perishe, for whom Christe dyed. Beholde and marke well, howe they fall backewarde that yeelde in any iote, and see howe they are edified, and increase in godlines, which holde that right way that you go, in the which the Lorde increase you, and vs all, and strengthen vs with his holy Spirite, that we may continewe to our lyues end, alwayes both by our thoughts, wordes, and workes, to aduaunce his glorie and honour, dayly more and more, nowe and for euer, Amen.

A. G.

¶ Miles

¶ Miles Monopodios the Souldiour, to his Capitayne *Cornelius Theophilus.*

THERE be great controuerſies here abroade (God turne them to good) about the diſplacing of godly Preachers. Vpon the which occaſion, I (falling in talke with Bernarde myne olde fellowe ſouldiour, who is nowe a Lordes Chaplaine) thought it at the firſte lawfull, as Horace *teacheth:* Ridentem dicere verum: *with myrth to haue paſſed ouer this lamentable matter, and ſo to haue made, but a light skirmiſhe. But when I was once entred, our communication waxed more earneſt, and there followed ſome bitter wordes. Afterwarde we had ſuch argumentes, that Sir Bernarde was almoſt readie to forſake his benefice, as a great ſorte of that order would doo, if they knewe where to finde ſo eaſie liuinges: they are ſo deſpiſed of all the worlde, and ſome of them ſo troubled in conſcience. I ſende you the whole diſcourſe, ſomething (I graunt) enlarged: publiſhe it, if you pleaſe. For whoſoeuer other men thincke lightlie of it, this diſplacing of Chriſtes true Miniſters, for Popiſhe traſhe, doeth ſo grieue me at the harte, that I can not but ſpeak againſt it. And ſo would I haue all men to doo,*

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that are touched with anie godly zeale: ſo ſhal we not be guiltie of other mens faultes, thorow our ſilence.

So long as the Parliament indured, wee all had hope of amendement, and kept ſilence: but nowe that it is ended, and all hope of man is paſt, we muſt turne to God by prayer, and that which we can do by wordes and by writing, let vs do it. Let vs not ceaſſe to fight againſt the remmanauntes of the Romane Antichriſt, and to labour to breake downe and aboliſhe (if it be poſſible) all his enſignes. For it is of neceſſitie, that his lawes ſhould ceaſe, ſeeing his blaſphemous prieſthoode is renounced. Let vs do our diligence in driuing away all Popiſhe traſhe, and leaue the ſucceſſe vnto God. Our fathers haue fought the bloodie battle, and ſome of our owne brethren do fight againſt vs. Howebeit, we are yet but in a light combate: more is to be feared, Let vs reſiſte the beginnings.

In this Dialogue that I ſende vnto you, if I do ſeeme ſometimes pleaſaunt, knowe that it is not, without ſome bitternes of minde, as had the Prophetes, when they had to do with halters & neutrals: whoſe fooliſhnes being counted great wiſedome in the worlde, they did thus deride. If I ſeeme to angrie, and to whote and earneſt, conſider that it is not in myne owne cauſe or qua-

quarell, but in Gods cauſe, in the cauſe of his ſeruauntes, in the common cauſe of this whole Church of Englande: For which, howe can we be to much carefull, earneſt, and zealous? And I do thinke aſſuredlie, that God doth call vs all by this controuerſie, to a reckoning, for our cold and careleſſe trifling in Religion: by the which Atheiſme, Papiſme, and Lutheraniſme, ſtriue againſt vs fainte ſouldiours, hoping for the victorie. Therefore whom the Lorde findeth, neither colde nor whote, he will ſurelie vomit out. He that is not with me, is againſt me, doeth he ſay. But happie ſhall he be, that fighteth manfully vnder his Captaine Chriſt, againſt the patched Antichriſt: whoſe dregges who ſoeuer drincketh, he is incountinently druncken therewith, be it little, be it much that he taſteth: as we may ſee, by the Lordlie Biſhoppes, who nowe for the dregges and patches of Poperie, deſpiſe their fellow miniſters: and perſecute thoſe ſame perſons, whom of late they loued as brethren, and bare Chriſtes croſſe with them, in the late perſecutions.

But if this Poperie continewe, they wilbe younge Popes doubtleſſe, and poperie it ſelf will growe vp againe: The wounde of the firſt beaſt wilbe healed in that, that the ſeconde ſhall doo the ſame things, which the firſte hath done.

There-

Therefore, let all good men labour all that they can, to plucke vp these wicked weedes of Poperie, the remmenauntes of superstition and Idolatrie. For Christes garden can neuer bee purged cleane inough from such poyson. For if anie little twiste, of Antichristes inuentions bee lefte, the bodie will growe afterwarde. It did so creepe vp at the beginning, like a little Iuie stalke, eating out the hartes of the great Oakes, Kings and Emperours, and destroyed the Christian congregations.

We Christians are commaunded to absteyne from al shewe of euil: and we are straitlie charged, to haue no parte with the whore of Babylon: neither to haue anie fellowshippe with the fruitlesse workes of darknesse, but to reproue them. And if they will not do so, which will be counted the Pastours, the Doctours, and leaders of the flocke, God can and will rayse vp others, to pitie his cause, and to purge his Temple: as he hath done many times heretofore. For in the cleare light of the Gospell, God will haue Bishoppes or Ministers, that shalbe discerned from the people, by doctrine and conuersation, and not by garmentes of straunge fashion. The people are nowe to be instructed, and no longer with ragges to be mocked. Neither must a Priest of clowtes any longer be set before their eyes: but

the messengers of God must be sought, to powre Gods worde into their harts: the course whereof, whosoeuer stoppeth or hindereth, hee shall beare his iudgement what soeuer he be. Playe you therefore the parte of Cornelius, as you haue done heretofore. Call your seruauntes and souldiours to the knowledge of Christes Gospel. Cherishe the true Preachers, of whome this worlde is vnworthie: and though they should be murdered, as they are nowe robbed and imprisoned, yet let vs with honor burie their bodies, as Ioseph did their Maisters.

From LONDON, The x of May, 1566.

Miles your olde Seruaunt.

A pleaſaunt Dialogue conteining a large diſcourſe betweene a Souldier of Barwick, and an Engliſh Chaplain, who of a late ſouldier, was made a Parſon, and had gotten a pluralitie of Benefices, and yet had but one eye, and no learning: but he was prieſtly apparailed in al points, *and ſtoutely maintained his popiſh attire, by the authoritie of a booke, lately written againſt London Miniſters.*

This Dialogue was written almoſt ſeuen yeares ago, but becauſe there was hope of reformation ſoone after, therefore was it of charitie by the writer ſuppreſſed. But now that no hope remayneth, it is thought good that the follie of the perſecutors bee made knowne vnto all, that will ſee it, or read it.

The Speakers.

Miles Monopodios the Souldior, lame of one foote. Sir Bernarde Blynkarde, a formall Prieſt, and a Lords Chaplaine.

Miles.

Miles.

WHat Bernard mine olde companion? Well met. I skarce knew thee, thou art so disguised and chaunged. Thou didst iette vp and downe so solemnely in the Churche, and so like an olde popishe Prelate, that a great while I doubted of thee: what man: art thou so strange: hast thou forgotten me: Thou haste a good marke whereby I must needes know thee: and if I had not bin, thou shouldest haue had none eye this daye to see withall.

Bern. Yes Miles I knewe thee, and remember that thou wast euer an honest fellow towardes me, and thou sauedst my life then, I confesse.

Mil. But Bernarde, I pray thee tell mee of thine honestie, what was the cause that thou haste bin in so many chaunges of Apparell this forenoone, nowe blacke, nowe white, now in silke and golde, and nowe at the length in this swouping blacke gowne, and this sarcenet flaunting tippet, wearing moe hornes also vpon thy heade, than euer did thy father, vnlesse he were a man of the same order: I pray thee, of good fellowship tell me how thou art come to this chaunge, since thou lefteste our companie: for surelie

I haue gotten nothing by my long seruice but stripes and woundes, and nowe I must needes leaue of this trade, because I want my leggges, and ashamed I am to begge. I would therefore verie fayne, enter into this thy glorious trade, wherein thou art so well trimmed and apparailed, if I might doe it safelie. Belike thou wantest none other thing, for one quarter of thy gowne woulde make me a coate, and a sleeue of thy surples would make me a shirt. There must needes be plentie, where there is so great superfluitie. And I that haue liued in scarsitie, in perill and labour all my life long, would nowe in my old age, finde some ease and safetie: as for our learninges, they are both like, thou knowest, vnlesse of late thou hast bin at some Vniuersitie.

Bern. No, I haue bin at no Vniuersitie, but in my Lordes house a yeare only, and I know, that thou hast more learning then I. But I must admonish thee of two thinges, the one touching me, the other thee: in thy talke thou must vse me more reuerently, and tye a Sir by your girdle whē you speake to me.

Mil. What in the weinyard, are you entred into the order of Knighthoode? you were

were of late in the order of the foure and twentie, amongst the number of other good fellowes.

Bern. You may not thus iest with me, I am within the holy orders of Priesthood.

Mil. Is it euen so Sir? Then will I pose you. Of what order I pray you? of the order of Aaron, or of Melchisedecke, or of the Popish order? There was but one after the order of Melchizedeck, and the other ceased at Christ his comming: so that it were a deniall of Christ to renew that order. Therfore I suppose you are of the thirde, euen of the Popish order, and so me thought by your attire.

Bern. May I would thou knewest it, I defie the Pope. I am none of his order, I know not what he is: whether a man, a woman or a beast. No nor I care not, for I had none orders at his hande. Therefore I am no popish Priest, if thou list to take it so.

Mil. Why sir? where the Deuill then gate you your orders, hauing so small learning?

Bern. Where? Of my Metropolitane, my Lord of Canturburies good grace. God saue his grace, for he helpeth many such as I am, forty of the yeres, with his licences

and dispensations.

Mil. God sende him better grace, and pardon him of his manifolde sinnes, that promoteth you and such companions to this state.

Bern. Why man? thou knowest not what a state this is, for though hee finde vs neuer so very dolts, yet can he and the other Bishops by the laying on of their handes, giue vs the holy Ghost: for so sayde they to me and my fellowes, Holde, take the holy Ghost: So that I am no more of the lewde laitie, but of the holy spiritualtie, and I haue gotten a good Benefice or twaine, and am called maister Parson, and may spend with the best man in our towne, and doe keepe company with Gentlemen of the countrey, in hauking, hunting, dicing, carding, and take my pleasure all the day long: so that I do come to the church sometime in the morning, and reade a little whiles dinner bee made readie.

Mil. This is an easie order, that thou talkest on, if it be as good as it is easie: and I pray thee, howe might I come into the same order and state with thee?

Bern. I will tell thee all for old fellowships sake, and I will helpe thee to auowe some

some for money: and that is the surest way. But if thou haue no money, then must thou fawne vppon some Gentleman, that either hath some impropriations, or other Benefices in his hande, or else by other meanes, to seeke some little gaine by it, or hath some in his gifte. Get his letters to the Bishop, and thou needest not to doubt of orders.

Mil. Yes, peraduenture the losse of my legge will be a hinderaunce, yet I thinke there be thousandes in Englande, of whom benefices are worse bestowed, for I will fight for the realme, and the holy church, as lame as I am.

Bern. I tell thee, thy fighting will not serue thee, so much as the want of the comely wearing of thy gowne: thy coape, and thy surples will hinder thee.

Mil. Why sayest thou so? Such swouping cloathes will hide my stumpe foote.

Bern. May I tell thee, my Lordes the Bishops, will haue all thinges comlie, and thou canst not go in them, but thou wilte swinge them on the lame side euill fauouredlie.

Mil. Why foole, all the grace is in swinging, and swingeing of them, and I can doe that decentlie. But I marualle howe thou

wanting thy finger & one of thy eyes waske admitted, for by the Popes law thou shouldest not haue bin receaued.

Bern. Yes, by dispensation for money, and now is lesse daunger, for there is no lifting, and therefore lesse money will serue.

Mil. But what is that I pray thee, wherof thou saydst thou wouldest admonish me, concerning my selfe: for I see that thou art come into an high estate aboue me, and hast gotten some other spirite, and therefore knowest much more now, then when thou wast a poore souldier.

Bern. Thou doest vse to muche to scoffe at our priestly apparell, and our Churche geare. This must thou leaue, or else canst thou neither haue benifice thy selfe, nor bee welcome to any man of worship, that taketh profite by benifices. No thou canst come to no company to be quiet, for there are verie few that can agree to the Geneuians fashion, to haue nothing in the church but naked walles, and a poore fellow in a bare gowne, telling a long tale, and brauling and chiding with all his auditorie. Nay my Lorde my M. will none of that. As for my Lorde, I hearde him say, that he could neuer go, to any of these Geneuians Sermons, that bee came

Note this.

came quiet home, but that there was euer somewhat, that pricked his conſcience, hee thought alway, that they made their whole Sermon againſt him. But in the hearing of Mattins, euenſong & prickſong at Paules, or in my reading of my ſeruice in his chappell, he ſayth, he feeleth no ſuch thing, for he is neuer touched, but goeth merilie to his dinner.

Mil. Thus ſayd wicked Ahab, by the good Prophet Michaiah, but as for mee, I vſe to ſay nothing, but that I haue heard good Preachers teache openly in the Pulpet, that all popiſh Prieſtes apparell are ſuperſticious: and ſuch church ware as they did weare is infected with idolatrie. Wherfore as the idolles themſelues were deteſtable, and the Pope to all chriſtian men, and to all true Engliſh hartes execrable: So al the monumentes of idolatrie, and all the vſuall liueries and garmentes of the idolatrous Prieſtes, and Popes Chaplaines, ought to be reiected of the Seruauntes of Chriſt, as abhominable. And al that you ſay againſt the Geneuians, might be brought againſt Chriſt and his diſciples in the ſame wordes and ſentences.

Bern. I know that you haue learned this

leſſon

lesson of the London Ministers. But I haue read a Booke of late, written by a Doctor for our english Priesthoode, which calleth them starke fooles, and aunswereth them (I warrant you) in all pointes: I warrant you Wiles he is a man of great authoritie, that dare so boldly reuile them, and handle them like abiectes, and my Lordes the Bishops doe take our partes, against those busie fellowes, and keepe some of them in prison, and put other from their liuinges. And I may tell thee in secrete, if we had not found such a maister to maintain our ceremonies, and also vnlesse the Bishops had playde the Lordes in deede, these prating Preachers would haue made some of vs, to haue turned our tippets, and for very shame to haue forsaken our Benifices, yea, if they had had libertie, but a little longer, they woulde haue disgraced my Lordes Grace, the Archebishop of Caunturburie, and haue made all England to beleeue, that our gracious Metropolitane (whose glorious Grace, long might it last, for we poore ignorant priests shall neuer faile, vnlesse he fall) had bin but an idoll sheaphearde, and an English Pope: and (which greeued the other Bishops at ỹ harts) thei began shrewdly to shake ỹ lordly

state

state of all the Cleargie. They woulde not haue a Bishop nor a Minister knowne by his apparaile, but by his preaching. A shamefull heresie. They crie, Pasce, Pasce, Pasce, I cannot tel what they meane. They would haue men such fooles, to turne to that poore beggerly estate that was amongst the Apostles, and alwayes toyle and trauayle with the people, and braule and chide when any thing is amisse. But I tell thee playne, they had then lost the greatest part of their number, a iolie sort of gentlemen swouping in their sarcenets, and many other good fellowes too. Therefore I doe accounte (with maister Examinator) all these poore beggerly London Ministers, starke doltes, and shrise fooles, for their preachinges, their writings, and their beggerly liuing in their offices. I tell thee, my Lordes the Bishops that were their fellowes beyonde the Seas in Queene Maries daies, are now ashamed of them, and care not for their companies, they are so beggerlie, so busie bodies, and will allow nothing but Gods worde in the churches.

A perilous heresie.

Mil. As for the Bishops, they are not all so farre gon, I trust in God, but I pray thee sir Bernards, in what part of his Booke,

doth

doth your M. Examinator cal them fooles?

Bern. Marie at the first worde, and applieth Salomon very eloquētly (as I heard Mayster Doctor say) to serue his purpose.

Mil. Is this M. Doctors eloquence? hee had neede to haue great corners in his cappe to hide his asses eares. Let him not begin his Oration thus among souldiors. But what is the cause I pray you, that you, and your mayster of Ceremonies, dare so proudly (at the first choppe) call Gods Ministers & faythful teachers of his holy word in London, fooles? Let me talke with you a little for olde fellowships sake. Is it because they haue laboured so faithfully, to feede the flock of Christ (which you mock with Pasce, Pasce) that few can be named comparable to them, in paines, in trauailes, in perils and diligence? M. Examinator (whosoeuer hee was) should not thus against reason, haue railed on such, whome their very enemies the papistes doe reuerence for their payns, their care and diligence. Aske at the Churches of Antline, Peter, Bartholmewe, and at other Churches also, what painefull trauailes from time to time, they haue sustayned: what perils in the plague they aduentured. Haue not the poore sick persons and

prisoners

priſoners by them bin comforted, and the people moſt diligently inſtructed? If this be true (as it is moſt true) for the reuerence of him, whoſe ſeruants they are, they ſhould haue bin more gently handled, and more brotherly aunſwered, then thus to haue bin called fooles, at ỹ firſt word, though in ſome pointes they had fayled as men, and not ſatiſfied the great wiſedome of M. Examinator. Neither doth the Rhethoricall Arte of your M. teache him thus rudely to begin, with them whome he ſhoulde perſwade: neither Chriſtian charitie (if either of you were euer entred into that Schoole) doeth permitte you to call your Brother Foole, as you may reade in our Sauiour Chriſt his firſte Sermon, Math. 5. which hee beginneth with bleſſing and not with brauling.

Bern. Maiſter Examinator is a wyſe Gentleman, and he ſawe ſome cauſe, why he called them fooles, I warraunt you.

Mil. I graunt that it is counted a faulte amongeſt the wiſe of the worlde, to bee ſo earneſtlie and diligentlie occupied in preaching. And for this cauſe the wiſe kinſmen of Chriſt, called him madde, & would needs binde him: and therfore your high Prieſts,

who are the accusers, Jaylors, and Judges to these persecuted persons, preache so seldome. But the Spirite of God giueth an o-
2. Tim. 4. 2. ther commaũdement, saying: I charge thee therefore before God, and his sonne Iesus Christ, which shall iudge the quicke & the dead at his appearing, and in his kingdome: Preache the worde, bee instant in season, and out of season: improue, rebuke, exhorte with all long suffering and doctrine. This, and such like commaundements of God, hath caused these good men, and many others of their sorte, to take theyr liues in their hands, as Iob speaketh: some to lose their liues, and all to yeoparde theyr liues in that late plague of London, when you (Foure horned Gentlemen) fled from your cures, and hyred Iornemen in your places. At what time these men shewed thẽ selues the good sheepheardes, ieopardinge their liues for the sheepe, and you were found hyrelinges, taking stil the gayne, but flying from the perilles.

Is this say you the cause? Or is it rather for that they rebuked Poperie, Idolatrie, & all kinde of sinne so sharpely, & were so fervent and zealous? With the which earnestnes against sinne, superstition and hypocri-

sie,

ſie, the halting goſpellers, and luke warme worldlinges muſt needes be offended, and count them fooles and mad men, as Feſtus did Paule, and the olde worlde the Prophetes. For the wiſedome of God in his ſeruaunts, hath euer in this poynte, by ẏ world bin counted follie. And alwayes the politike wiſe gentlemen, count it their ſafetie, to be like in religion, with the multitude. And therefore are bolde to mire together many religions of Chriſt and Antichriſt, of God and the Deuill: yea and ſome of them dare ſaye, that both were good, and both in their tymes to bee obeyed. O miſerable blindnes, that nowe, when light is come into the worlde, men will not caſte awaye the workes and fruites of darkneſſe and repent of them.

Either is this the cauſe, that (when the people haue bin taught theſe thirtie yeares in Englande, that the Pope is the Romane Antichriſt, whoſe name ought not to remain in our bookes, nor to bee ſpoken with our mouthes, vnleſſe it were in deteſtation: now after ſo long trauaile againſt this enemie of Chriſte, by their fathers, their Brethren, and themſelues, they ſeeing few or none going forwarde, to roote out the remnaunts of

Anti-

Antichrist, but many stande at a stay, many casting away their weapons, so that the Enemie gathereth courage, many souldiors to shrinke backe; not onely wearing Antichristes liueries, but following that Romish Balaams couetousnesse, and that old popish pompe, with other his cursed conditions) these faithfull Ministers will not be partakers of their sinnes, least they receaue part of their plagues. Loe this is the crime, this is the fault: lo this is the foolishnesse, wherwith your wise and prudent Examinator is able to charge these true and faithfull Ministers of God.

A lamentable defectiō.

If I knew what your proctor were, whether he be a priest of ỳ popish order, or of the English order, or a man of the lay and lewd sort, as the papists are wont to tearm them, I could shew in him greater lewdnesse, and more follie, than you or he can proue in thē. But because I doe not know his person, I will answere the cause of Christs seruants, and let him and you alone to your Lord and Master: giuing you both warning, that you shall giue an answere before ỳ great Iudge, for that which you doe or say, agaynste these his little ones, whome you call fooles. But to the matter, aunswere me playn. Is it not

meete

meete that they, which ſhould bring others to the obedience of Chriſt, ſhould firſte practiſe in themſelues the ſame obedience: and that they ſhoulde doe nothing without the warrant and commaundement of Chriſt: that ſo not only by doctrin, but alſo by their example of obedience, they may teach their auditors only to depend vpon Chriſt.

Bern. No man will denie this thing to be meete and reaſonable.

Mil. This is the ſumme of the requeſt and ſupplication of the Godly Miniſters of London (as farre as I can heare) that after ſo long preaching of Chriſt in London (almoſt theſe thirtie yeares) they may put in practiſe, the doctrine of Chriſt, and miniſter his holy ſacraments in that ſimplicitie, that Chriſt and his Apoſtles hath left thē, without the ceremonies and garmentes abuſed by the papiſtes (the enemies of Chriſts his Goſpell) which cannot in any wiſe, make for edification in Chriſt: & that ſeeing their Fathers and Brethren, and they with their own mouthes, haue ſo long cried out againſt all popiſh Ceremonies: as kneeling before the ſacrament, whereby much idolatrie hath bin and is committed: as the miniſtration in the wafer cake, whereby the people hath

The requeſt of the godly miniſters.

him brought into vayne imaginations, and haue not felt the comforte, that our Sauiour Christ would haue sensibly to be presented in the vsual bread of many graines, and many crummes, making one body, and being the vsuall foode: as also against other monumentes of superstition and idolatrie, as the garments of the popish priesthoode, and of the popish Masse. Nowe (I say) at the length, after so many yeares teaching, and so much blood of Gods Saintes sheade for the abolishing of Antichrist, they themselues should not be compelled, to giue any signification in their owne persons and bodies, that they haue any concorde or agreement with that Romane Antichrist, but that they go before their flocke, to practise in worke y thing, which they haue taught in wordes, for the banishing from their owne bodies at the least, such thinges as they knowe not grounded on Gods worde, but mans meere inuentions, superstitions, idolatrical, papisticall, and therefore very hurtful to Christs flocke, committed to their charge, because that such traditions are only cloakes to the transgression of Gods commaundementes.

Now must we the seruauntes of Christ, reason with you, the proctors of Antichrists inuen-

inuentions, what foolishnesse you can finde, in this their request. And that wee may agree, what is Wisedome, and what is Follie, and so iudge who is the Foole, and who is Wise: let vs first consider your own texts of foolishnesse, that your Proctor beginneth his preface withall. Aunswere not a foole according to his foolishnesse, least thou also be like him: which may be vnderstand that thou mayst not be like the foole neither in worde nor deede. Nowe if I can proove the Papistes in their religion and their apish apparaile to be fooles, then I trust also, I shall obtayne, that I maye neither defende their cause by word nor deede, and he that doth defende them, aunswereth to their foolishnesse, and is partaker of their follies. If the texte be vnderstande, that we may not raile against the raging Foole (as also the scripture giueth) by this texte, then may we learne to giue place to those, that raile against Christs ministers, and not to handle them as their follie deserueth, but yet to warne them of their perill, and to desire them to beware that they bee not wise in their owne conceites, for then is there more hope of a Foole then of such Wisardes.

Bern. I cannot reason with Scriptures

(fellow Miles) but me thinke that they are ſtarke fooles, that wil looſe ſo good liuings, for a cappe of two ſhillinges, or a Surples that ſhall coſt them nothing.

Mil. Oh, olde Bernarde, thou ſpeakeſt groſely, according to thy capacitie. But by the ſame chapter of Salomon, we that fight againſt Antichriſt, may exhort you, that you be not like dogges, turning to your vomite of beggerly traditions, and popiſh traſh, for ſo vſe the fooles to returne to their fooliſhneſſe, ſayth Salomon. And we counſell you eſtſoone, to learne of the word of God, what is the true wiſedome, and to imbrace this wiſedome once known, & to ſtriue for it vnto the death: as the ſcripture exhorteth in an other place, for hath not God made the wiſedome of this world fooliſhneſſe? Doth he not ſay, that hee will caſt away the wiſedome of the wiſe, and deſtroy it? and that he will take the wiſe in their owne wilines? and that the fooliſhneſſe of God, is wiſer than men? and God hath not called many wiſe after the fleſhe, but hath choſen the fooliſh thinges of the world, to confound the wiſe, and the weake to confounde the ſtrong, and vile thinges in the worlde and deſpiſed, that no fleſhe ſhoulde reioyce?

1. Cor. 1. 19. 25. 26. 27.

where-

Wherefore we must seeke first of al the true wisedome, which resteth not in mans brain, but in Gods brest, whiche hee hath by his worde vttered vnto man, and is otherwise altogether hid from him, as the Lorde speaketh by his Prophet Isaiah, saying: My thoughts are not your thoughtes, neither my wayes your wayes, sayth the Lorde, for as the heauens, are higher then the earth: so are my waies higher thē your waies, and my thoughts aboue your thoughts. Then must we runne to the worde of God onely, to know which is the Wisedome that God alloweth, that is, to hearken vnto the lawes and ordinaunces that God doth teache, and to put nothing to his worde, nor take any thing therefrom. Therefore crieth this wisdome of God by Salomon: O yee fooliſhe, how long will ye loue fooliſhneſſe, and the skornefull take pleasure in skorning? &c. Becauſe they hated knowledge, and did not chuſe the feare of the Lord, they wold none of my counſell, but deſpiſed all my correction: therefore ſhall they eat of the fruite of their owne wayes, and bee filled with their owne deuiſes. Beholde, it is the worde of God, and therefore the true wisedome, that the London Ministers do follow.

Esa. 55. 8. 9.

Pro. 1. 22.

Pro. 1 29. 30. 31.

But you and the Papistes following your owne deuises, are filled therewith, and content your selues, and so are yee giuen vp to maintaine superstitious vanities, but suche God hateth. And for these London Ministers, may I say as Paule sayde to the Corinthians: You suffer fooles gladly, because that you are wise. &c. You are the Ministers of Christ, (I speake it as a foole) they are more: in labours more aboundaunt, in stripes aboue measure, in prison more plenteously, and in death oft. I could say more.

2. Cor. 11. 19 23. 11.

Bern. It was neuer good world with vs Priestes, since euerie souldier and euery Seruingmã could talk so much of the scripture: and these foolishe Ministers are the cause thereof, which would make all men as wise as themselues.

Mil. Of your state, and such as you bee, (which can onely be known by cloutes and garmentes, and neither can teache nor will learn) we wil speake anon. But marke thou this matter that we haue in hande. This is the true wisedome allowed before God and all good men, to seeke counsell at Gods worde, and to suspect our wittes of foolishnesse, according to the saying of Salomon:

That

That the wiſe man heareth coũſel, though the foole ſeeke no further, but thinke his owne way right. Agayne ſayeth he: Heare counſell and receiue inſtruction, that thou maiſt be wiſe in the latter ende. For many deuiſes are in mans harte, but the counſell of the Lord ſhall ſtande. It is the counſell of the Lord & his word, that bringeth wiſedome to the ſimple, ſaith Dauid. This counſell of the Lord teacheth the yong man to direct his wayes, and maketh the childe wiſer than his teacher, that knoweth not the will of the Lorde. For as this is the only ground of true wiſedome, to knowe gods will, and therein to reſte: So is it the cauſe of all follie, to ſwarue from the ſame. And this is the cauſe, that the foole maketh a mocke of ſinne, & that he walketh in darkneſſe. And the foole thus walking by ẏ way, thinketh al other to be fooles, ſayth Salomõ afterwarde. Euen ſo do you fooliſhe prieſts, and fooliſh maintainers of ſuperſtitious vanities, becauſe you haue none other ground, but your owne brayne, your owne will, and your owne good intentes. You thinke that the Lõdon Miniſters, & we that take their parts, are ſo fooliſh as your ſelues are, ẏ we ſhould only ſtay vpõ our owne wits & wills.

Pſal. 19.7.

Pſal. 119 9.

May we ſettle our conſciences herein, vpon the expreſſe commaundement of God, and the examples of the moſt godly in all ages, and eſpecially vppon our Mayſter Chriſte and his Apoſtles. And as poore and vnlearned a ſouldier as I am, yet ſhalt thou know, that I haue ynough to ſay againſte them. And as the chriſtian ſouldiers, vnder Iulian that wicked Emperor, would not yeelde to any ſhew of ſuperſtition, not ſo muche as in the taking of their wages, to burne a little incenſe, nor to weare a garlande vpon their heads, becauſe the chriſtian ſouldier is commanded, to abſtayne from all ſhew of euill, and to fight and ſtriue agaynſt the workes of darkeneſſe, and to reprooue them, and ſo ſtriuing as hee oughte to doe, waite for the Garlande: So rather would I ſerue vnder Barwick Walles, than doe as thou doeſt, and haſte counſelled me to doe, either in taking of a Benefice by ſuch vnlawful meanes, or to enter into the popes liuerie, my ſworn enemie, becauſe I am an Engliſh man, and to mee moſt deteſtable of all other earthly creatures, becauſe I am a chriſtian man, for I know, & am fully perſwaded by the worde of God, that the Pope is ỳ very Antichriſt, the ſonne of perdition: againſt whom, with hart

Few ſuch Souldiers.

Marke this, O ye Conformatiſtes.

hart and hand I doe thinke my selfe moste bounde to fight. Therefore my harte ariseth in my body, when I see thee and thy fellows cloathed like his Chaplaines, that burned the blessed Bible, and our faythfull fathers, and deare Brethren in our eyes.

You say that it is great wisdome for you, to weare this Popishe geare, and call other men fooles that will not doe it. Then was there greater wisdome (say I) in the Pope and his Priestes, that haue taught you thus to doe. So may men say of a hundred points of poperie, that you maintaine, buying and selling licences, dispensations, pluralities, absolutions, and other marchandise of that Romane Antichrist. And I doe aske you all, as you will aunswere before God, what doe you by these your deedes, but approche that Romish beast, and labour to heale his deadly wounde, and so to make a mocke of a reformation of religion? But God wil not be mocked. There was neuer yet any reformation begunne, and after repented, but it was terribly punished. It is better not to haue known the way of truth (saith Peter) than after they haue knowne it, to turne from the holy commaundement. You began to runne well (sayth Paule) what carnall

Marke this.

2. Pet. 2.

nall imaginations haue hindered your course? Seeing we haue begunne the true Religiō, by casting away mans traditions, worshipping God in spirit, as our Sauiour Christ hath taught vs, he will not be content that you maynteyne, these carnall, beggerlie, Antichristian pompes, rites, lawes, garmentes and traditions. Therefore like as Paule crieth out, against the Galathians, and calleth them fooles, and counteth them bewitched, for turning backe, but to Jewishe ceremonies: So might I call thee a foolishe Papiste, bewitched by Antichrist, that thus rayleſt against the Ministers of Christe, for the maintenaunce of thy fooles bables, borowed of the Papistes.

Bern. I do cal them none otherwise than all the world calleth them. And thou shouldest do me great iniurie, if thou didst so call me, neither would I beare it at thy handes: for it might put me in hazard of my liuing, if I should yeeld to be a papist: neither doth the garment make a man otherwise then he is, as is the olde prouerbe.

Mil. No, but the Garmente giueth men great occasion to gesse what hee is, or howe he woulde bee counted, a Courtier or a Carter, a Collier or a Souldier, as thou and I were

were wonte to weare Skarfes, Harquibuſhes, or Halbertes to ſignifie what we were, and thou knoweſt that if we ſee a man in a Friers garment, or a Fooles coate, eyther we ſay he is ſo, or elſe he woulde be ſo counted. If he weare a Hares ſkutte, or a horne, we cal him a Hunter. If he weare the weede of a regular, we cal him by his order, Mõke Frier, or Hermite. If he weare this ſecular Weede, men haue hitherto counted him a ſecular prieſt, for this was the playne difference amongſt thẽ, that their ſecular prieſts forth of the Churche, ſhoulde weare this apparaile that you doe: and in the Churche, at the leaſt, they ſhoulde weare a ſurples alſo, as you doe. The other Sectes had likewiſe their Sutes: ſome Cattes tayles, ſome graye Amices, ſome Lambeſkinnes, ſome white Miniuere, ſome blacke, ſome blew, ſome chaungeable Sarcenet, as you haue yet in your Monaſteries, and Cathedrall Churches. The which Fooles hoodes are but a vayne phariſaicall pompe: then vttering pride, when they ſhoulde be moſt farre from pride, when they appeare before God in prayers.

And therefore all theſe popiſhe fooleries ſhould be baniſhed from Chriſts church, for

Chriſt

Christ our Sauiour (if he had thought them decent for his religion) woulde haue commaunded them, but hee forbiddeth vs suche Pharisaicall shewes, and his father will not now be worshipped as the Iewes did then, or as the Idolaters haue done at any time. And Peter and Paule with all the other Apostles, and faithful Ministers of Christ, as they were otherwaies known, then by garments: so needed they no commaundement for garmentes: neither gaue they any commaundement for their successors, but onely to be known by the careful feeding of Christ his flocke, and such other markes as Paule nameth in the sixt chapter of the seconde Epistle to the Corinthians. But that proud Pope (who is that cursed idoll sheapheard) that he might be contrarie to Christ and his in all thinges, and that he might haue sure marks, and euident knowledge of his trayterous broode in al countreies, caused al his sects and sworn souldiers, men and women, to chaunge their liueries, from the Kinges liege people wheresoeuer they dwelt. So that no King nor Emperor had any authoritie ouer them, in any that tooke this Popish attire vppon their backes: they had so many priuiledges and immunities. Wherfore

Note this, ye Magistrates.

fore if Princes will suffer still, those that should be their subiectes to weare such Popish weedes, they shall not want Popishe practises, of such as delite in their olde Fathers liueries, by whome they had so many commodities.

Bern. If Maister Examinator say true, these ministers are worse then the Papists, for he calleth them Shrinkers, Schismatikes, Bellygods, Deceauers, Flatterers, hastening to the secte of Anabaptistes and Libertines, little differing from Donatistes, Disturbers, Factions, Scoffers, Biters, Snappers at Superiours like Pelagians, like Andians, Rogatians and Circumcellians, and smell of the Papistes.

Mil. What? Of the Papistes? All is like true. Would to God none of your side did more smell of Papistrie, nor of the other vices. Are they Shrinkers, that willingly giue their bodies to the prison, rather then they will departe from the simplicitie of Christ his gospel? was Paule a Shrinker, that would not circumcise Titus for ỹ false brethren? Nay they are Shrinkers, that turne back, as your men haue done. Eleazar was no shrinker, that would not eat swines flesh: neither the Mother nor the seuen Brethren,

thren, nor yet Daniell, nor yet Moses, that would yeeld nothing for commaundement. As for Schysmatikes they cannot bee, that cleaue so fast to Christe, that they will suffer nothing of Antichriste to come vppon their backes: and they holde onely of their heade Christe. Howe farre they are from Belly gods, all that knowe them can witnesse, and their deedes do testifie. And if you would put of those poisoned popish weedes, we would aske none other witnesse but your owne selues: who when you went apparailed as they doe, thought them as honest and godly as any of you were.

Cast off therefore this bloudie Beastes geare, ẏ maketh you so cruell against your Brethren, and call them no more, by the odious names of those monstrous Heretikes, Donatistes, Andians, Rogatians, and Circumcellians, whose Heresies your own consciences must needs confesse, that these true Preachers of Christe doe hate: but consider deepely in your hartes, and know assuredly that there is one Lord and Iudge of you and them: before whome this matter must once be tried, and all men that knowe them, and haue heard their doctrine, shalbe compelled to cleare them before this heauenly Iudge,

of

of all these vile slaunders. Who hath spoken or written more plainely, against the Anabaptistes, the Libertines, and other fonde sectes, than they haue done? who hath more euidently taught, and oftener called vppon the true obedience to their superiors? Doe they require any thing but onely the same, that Bucer, Martyr, Alasco, Caluin, Bullinger, Beza, Viret, Gualter, Musculus, and all the reformed Churches doe practise? How can they then be called Anabaptistes?

Bern. They call the London Ministers, eyther Anabaptistes or Iohnabaptistes. It is the one I am sure, I cannot tel what they meane.

Mil. They cannot be without great malice called Anabaptistes, who haue written and preached so plainly and purely against that perilous sect, against the Rebaptizing of children, against ỳ Iustificatiõ of works, against their fonde Communitie, agaynst their lawlesse life, that they call Spirituall, agaynste their deniall of Christian men to beare rule: for these are the cheefe of their opinyons, agaynste the whiche, these godly men haue cõtinuallie preached, and these errors will nowe spreade doubtlesse, seeing that so many good Preachers

are

are put to silence. Howe be it in very deede, there is some cause, why they may bee liked to Iohn Baptist, for he, though he were of the Priestes linage, yet did hee renounce all their glorious garmentes, to begin our Christian Religion, in all pouertie and simplicitie, and herein our men followe his example euidently.

Bern. But they say, that your men denie to obeye Magistrates, as doe the Anabaptistes.

Mil. Nay there is great difference. The Anabaptistes denie all power and gouernement of ciuile Magistrates, as a thing vnlawfull. Our Ministers say that this power and gouernment, is an Ordinaunce of God most necessarie, and most lawfull: therefore they quietly suffer all euill at the handes of the Magistrates, onely refusing to doe euill at their commaundement. Thus did Iohn Baptist, thus did Peter, and Iohn the Euangelist, professing that they must obeye God, rather then man. Now God commandeth that we shall not do like the Idolaters: (which caused Elias and all the good Fathers to haue their sacrifices and Ceremonies apart) but to cause them to turne to vs, and not we to turne to them, to abstain from

all

all shew of euill, which caused Daniell to o-
pen his windowes, and Eleazar to forbeare
the eating of lawfull flesh. Yea God com-
maundeth to roote out the monumentes of
superstition and idolatrie, and not to spare
the Idolaters thẽselues. This caused Iehoi-
ada the Priest, to do that which he did. God
will haue the idolatrous Priestes and their
names to be abolished. God will haue the
false Prophets ashamed of their garments,
wherein they haue deceiued. Now though
some Bishops, or some ciuile power will cõ-
maunde these Ministers to doe the contra-
rie, they doe not resist the powers, but only
aunswere with the Apostles: whether it be
right in the sight of God, to obey you, rather
then God, iudge ye.

Howbeit, this is the olde crafte of satan,
to charge Gods seruauntes, as factious and
seditious. Elijah, & Elisha, Michaiah, Isaiah,
and Ieremiah, and all the true Prophets
haue thus bin charged, & when the priestes
could not cause the Princes to imprison thẽ,
or to slay them, yet would they charge them
as Amaziah did Amos, and Caunturburie
of late did Leauer, ẏ they should not preache
neare the court, and the great Citie, where
the Prince was. Yea Christ and his Apo-

Looke to this, O yee Magistrates in time.

stles, who preached most perfecte obedience to God and to Gouernoures, were counted blasphemers of God, and despisers of superiours, Samaritanes and workers with Diuels. Therefore they must be content to be rayled vpon, and reuiled in this worlde, by pharisaical hypocrites, as their Maister was before them, and all his faithfull seruauntes. As for them they follow their M. Christ & his Apostles, in all simplicitie and puritie of life and doctrin, praying for their enemies, and still going forwarde in the Lordes businesse, whereas you follow the Phariseies and Papistes, counterfeite hypocrisie and crueltie againste Christes seruauntes. They crie, Come out from that Romish Babilon: looke not back to that spirituall Sodome, flee from thence, touche none of that polluted ware. The Pope is Antichrist, and all that popish trash is poyson. Antichrist and Christe can haue no agreement, neither can their seruaunts haue any concorde.

1. Cor. 6. 17. Esa. 52. 11.

Your men soberly say, that the Bishop of Rome may not be opēly professed nor prayed agaynste, and therefore you haue put out of your Letanie the prayer againste the Bishop of Rome, and his detestable enor-

mities,

mities: but yet his liueries may be worne, and many of his lawes and traditions must needes be reteyned. Christes ministers doe crie with their Maister Christ, Pasce, Pasce, Pasce, which you graunte Sir Bernard, that you vnderstand not. But your Archepriest of Caunturburie (as all England supposeth by his doinges) iudgeth this precept plaine follie. They crie with the Apostle Peter, to all pastors & Curates, *Pascite, Pascite*, feede as much as lieth in you the flock of Christ: 1. Pet. 5. 1.

Your side say, Reade by thy selfe, or by thy Joneyman, or thy hireling that may serue two or three parishes, singe in a Surplesse, ring two or three peales at the Burialles, play vppon the Organes, chaunte in the Quire. &c. This geare is easily done, and pleaseth well the multitude. The Apostle Paule sayeth of himselfe, in the respecte of all Christ his true Ministers, that he hath a Stewardship committed vnto him, and therefore crieth: Woe vnto mee, If I doe not preache the Gospell. As for you and your side, you thinke this is a very small matter, and suppose that this maye bee done, *Per se, vel per alium*: though GOD sayeth playnelie, Thou thy selfe shalte tell them of their synnes, or else will I

Good stuffe for the Popes church.

require the blood of them that perishe, at thy handes.

Agayne Paule sayth: preache *tempestiue, intempestiue*, in season and out of season. You say foure times in a yeare will serue to hire a preacher, or at the least to reade Homilies. And where God by Malachie commaundeth, that the lips of the Priest should keepe knowledge, and that the people shal require the law at his mouth: You require little or nothing of your English Priestes, but to saye the Catechisme, and to weare a Cappe, Coape, and Tippet. God sayth by Salomon: Where there is no Prophecie, the people perish: But you say, many of vs cannot prophecie, nor instructe the people: nay many will not take muche paines that way, and some dare stop the mouthes of the true Prophets and Preachers, because they labour to roote forth the remnaunts and reliques of the false prophets. Peter crieth to
1.Pet.5.2.3. his fellow Elders, to be examples of the flock, not following filthie lucre, nor shewing themselues as Lordes ouer Gods heritage. What filthie gaine seeke you, and how many wayes? How are you Lords in names, in commaundementes, in spoyling and robbing true preachers, and casting of them

them into pꝛiſon. Our Maiſter Chꝛiſt ſaith, you ſhall not be ſuch. Runne not headlong with the popiſhe Pꝛelates and ſwoꝛne enemies, from Chꝛiſt and your Bꝛethꝛen. Are thoſe papiſticall Garmentes ſo poiſonfull, that of perſecuted Paules, they can make perſecuting Saules, if they be once caſt ouer your ſhoulders? Abhoꝛre ſuch poyſon all you that be of God. Luk. 22. 26.

Diuers of the Biſhops that now bee, did once loue and cheriſh their Bꝛethꝛen, and bare the croſſe of Chꝛiſt with them, whome now they moleſt & perſecute, ioyning hands with the wicked woꝛldlinges. What is the cauſe of this chaunge? In whome is this mutabilitie? The one ſoꝛte remaineth the ſame men, in Apparaile not altered, noꝛ in harts chaunged, but in woꝛde and deede, as they are wont to doe, deteſting ſinne and wickedneſſe, pꝛeaching the Goſpell, with al faythfull diligence. Let them take heede, which foꝛſake the fellowſhip of ſuch, to ioyn themſelues with the contemners of the goſpell, the foꝛnicatoꝛs and the couetous, with Papiſtes, oꝛ with others, that walke not with ſtraight ſteppes, but by their halting are turned out of the way, and whiche ſhewing themſelues neither hote noꝛ colde muſt

be vomited out.

Marke this good Reader, & praye for the same vvith vs.

These Godly Ministers call vppon the high Prelates for ecclesiastical Discipline, and to haue the Churche reformed, as our Maister Christ appoynteth. Your proctors and maintainers, will haue none other Discipline than the Pope had, which was gainfull to the purse, and so groweth the corruption of maners worse and worse. These crie for the election of Ministers by their learning and maners, according to Pauls rule: and that the drunkards, and filthy couetous, the periured, the blasphemers, and such like be not suffred in the Ministerie: your side will not be so rigorous, for then they coulde not haue such chopping Chapleins, neither could they themselues keepe in their hands so many Benefices.

As Dios. & Grauet, and such like.

To make an ende of a matter that is infinite and endlesse, these Ministers of Christ, as they themselues are faythfull Laborers: so teache they that hee that laboureth not, should not eate of the fatte of the flock: your proctors approue and maintain you that be Impiterers, to deuoure the churche goods, the sweat of poore mens labors, and doe allowe proprietaries & improprietaries, drones to sucke the Hony combe, yea they maynteyne hogs,

hogs, dogs, Wolues, Foxes, Symoniaks, Usurers, men, women & boyes, to spoile the poore lambes of Christ of al foode, both spirituall and corporal, and vnder the cloake of a few papish ceremonies, they couer all carnall filthines, as though god could or would be satisfied with ceremonies & trifles. This is the wisedome wherein your side, agaynst Christes Ministers haue to glorie, and if this be wisedome that you follow, than are the other in greate follie. But I doe feare that D. Examinator & his side, must heare: *Apage Satan, ea quæ sunt hominũ nõ Dei sapit.* Your humane wisedome that you boaste of, is not of god, & therefore it is diuelish.

Such as Parson Taylor, Parson Bussin, & suche like.

Bern. Did not I tell thee before, ỳ thou couldest be welcome to no good companie, neither that thou canst get any substanciall liuing, vnlesse thou leaue this rayling?

Mil. I knowe the olde Prouerbe, that flatterie getteth friendes, and truth getteth hatred, and that the greatest part, call good euill, and euill good. But I care not for such good companie, with whom, whosoeuer are partakers, to cõmunicate with thẽ in their sinnes, they shall haue their portion also of their plagues. Thou & I haue bin wretched sinners in our youth, & God hath spared vs

long, and many times, and now hath set his marks vpon vs, to call vs euery houre to repentaunce: and shall we prouoke him, with new and straunge sinnes, that where strēgth of body fayleth, that wee can no longer follow the lustes of the flesh, we shoulde ioyne our selues with the Papistes, the spirituall Sodomites, to tempt God worse ten times then before?

Bern. I pray thee Miles hold thy peace, thou makest mee tremble with thy terrible words, and by calling old things to remembraunce. And I tell thee that though the Papists were Theeues, and Robbers, and Sodomites, and soule quellers, and what thou wilt, yet are we none such, for we do all for policie.

Mil. Nay all your doinges are not policie. Haue you no religion? your church seruice is not policie, and in the Archebishops aduertisements, you haue lawes temporal, meere ecclesiasticall: your fasting dayes are not mere policie, for your Archbishop graunteth dispensations, for fortie shillinges, that men may eate flesh in the dayes forbidden *Sana conscientia:* as though he had authoritie ouer mens consciences, vnlesse they haue his license. And (vnlesse hypocrisie may be coun-

counted policie) there bee many thinges in your reformation, that will be founde fonde policie: for what is this, that both the phisition of body and soule must bee consulted withall, before you may eate flesh: was not this once playne poperie? And what is the common babling of the Priestes, that cannot read to edification, and therefore make all the English seruice, like the old Mattins and Masse? Is it not that whiche Esaiah speaketh: Because this people come neare me with their mouthes, and honour mee with their lips, but haue remooued their hartes from me, and their feare towardes me was taught, by the preceptes of men: therefore will I worke a wonder amongst this people, for the wisedome of their wise men shall perish, and the vnderstanding of their prudent shalbe hid. Marke this prety stuffe.

And let vs consider to whome God speaketh, by his Prophe ttheſe wordes. Is it not to a people that had no open Idolatrie at that present: neither yet mumbled their prayers in a tongue not vnderstoode, as did the papistes: But to ỹ Iewes that read & song the psalmes & scriptures in their own mother tongue, howbeit they babled onely with the tongue like hypocrits, & the words Marke well.

were, as it were, of a booke fast sealed. Such trifling is nowe amongest you Englishe Chaplains. For when you haue reade ouer one place of the Scripture fortie times, yet you and your hearers are neuer the wiser. You say you haue done your seruice, as sayd the papistes. Now (if you keepe this hypocriticall shew, onely for policie, and make it to serue you politikely to win your liuings, or for to keepe the people in some feare, as Machiuel that Italian dogge doth teache) you may perceaue by this Texte of Isaiah, that Gods wrath will be the reward of your policie. Likewise you keepe *Bona ecclesiæ* by policie, and do no part of your dutie. Is not this theft & robberie? Doth not Christ call them al Theeues, that enter not in by him, but for their own gain to rob and to steale? And will not they, and all men count him as a theefe (good Bernarde) that taketh great wages of a townesship to keepe their Kyne, their Swine, or their Sheepe, and suffreth their cattle to sticke in the myre, to perish in the ditches, their sheepe to rot and to run astray, where they list, and pulleth their fleeses of from their backes, and spendeth all that he can scrape from the flock, vppon his owne bellie?

Bern. Yes

Bern. Yes marie, that were a theefe indeede.

Mil. O Bernard, Bernard, this spiritual theefe is worse by farre, who robbeth soules and bodies, and by his euil example maketh the poore sheepe to think, that there is none other world, no God to punish, and therfore as he robbeth from them, so they may without peril rob frō him & al others. That filthy Rome is called the spiritual Sodom, Egipt, and Babilō, whom we should abhor, & from whom we must flie, so that we may touch no vnclean thing that cōmeth from thence. But what are all your policies in Religion, but patches plucked foorth of that Puddle? Your Lordely Bishops in names, in manners, in attires, and all their offices, fetche all their pompe from thence. Your Deanes, Archdeacons, Subdeacons, Chauncelors, Officials, & your Curats, & al their deckings and doings, & all your courts & consistories depend of popish lawes. Your fasting and your feast daies, smel of that old superstitiō and idolatrie, & the prophets strengthen the hands of the wicked, that none can turne frō his wickednesse. They are all vnto mee as Sodome, and the inhabitauntes thereof as Gomorrah, sayth the Prophet Ieremiah.

Spirituall theeues, the vvorste theeues.

They

They are not ashamed of their sinnes, they hide them not, yea they publish them and boast of thē, sayth Esaiah, yea they cal them good policie, so did Sodoma.

Be vvarned, O England

Take heede. A great light shineth vnto Englande. Beware least it be not more easie at the day of iudgemēt to the Sodomits, then to the English mock-gospellers. But whereas you sayd Sir Bernard, that you do all for policie, I will tell you what me think were a good point of policie: The Pope & the papists count him an Apostata, and a renouncer of their faith & Religion, that weareth not such attire as they prescribe for the priest secular and regular. Therefore seeing the prieſtes and people of England, do professe with mouth, that they renounce the Popes religion, this seemeth right policie, to cast away these garmentes, in signe of full detestation, that both worde and deede may consent together. Thus haue good men before vs, giuen vs a paterne of perfect policie. And what a policie woulde they that haue Abbeyes, call this, if the Friers and the Monkes should come agayne to their houses in their olde popish apparaile, and clayme their landes and liuinges, and saye they would be no papistes: they would saye

Good cōsell, and the best policy.

their

their Mattins & Euensong in English, as the secular priestes doe: how woulde many of them, like of this policie?

Bern. My Lorde my Maister will like it neuer a whit.

Mil. What if the crosse & Candlestickes, the Images and the Banners, and other popish trash (which are no worse then these things which you haue alreadie) shuld be offered you vnder ỹ name of policy: were this ani other, thã to bring in an english popery?

Bern. May the Bishops will neuer suffer this.

Mil. That olde Doctor Turner (reuerende in other nations abroad for his great learning, and amongste the Godly at home, for his great zeale, his trauailes, his perils so long sustayned, and his great constancie) did almoste thirtie yeares ago espie, and bewray vnto the worlde, the crafte of Satan, that laboured to make poperie policie, and so to goe aboute to cure the wounde of the beast, which being in it self vncurable, shold yet in another beast be cured: who shoulde doe all thinges that the first beast could doe before him, and so, after a sort shoulde cause men to worship the first beast, whose deadly wounde, was in this seconde healed. His in-

uention

The name of D. Turners Booke.

uention was pretie and pleasaunte, of the croppeeared Foxe, who now was become the Kinges beast, and the Kinges game, that no man might hunt it: wherein he worthilie reproued that foolish policie. Steuen Gardiner in his booke of diuelishe Sophistrie, maketh the substaunce of popishe religion to stande vpon Garments, and such other Popishe inuentions, euen as the riche Merchauntes substaunce standeth vpon farthinges. Is it a good policie (I aske thee Bernard) to maintain the Popes substance, and to defie the Pope?

Bern. Nay, fie on that policie.

Mil. The Pontifical (which is the booke whereby the Priestes were made) calleth these garmentes *vestitum religionis*: Not only putting holinesse in the garmentes, but also meaning, that hee receaueth that Religion, whose garmentes hee weareth. But our religion lefte vs by Christ, and practised by his Apostles, is none suche. It standeth not in Visars, shewes nor garmentes, but in the power of Gods spirite, and the faithfull vttering of his holy worde. The beautie of Christe his Churche is inwarde: his Priesthoode is spirituall: the Ministration of his Sacramentes must bee simple,

ple, without pharisaicall shewe, as hee and his, haue lefte them vnto vs by writing.

Bern. But Miles, I pray thee, Is it not a comelie thing, to haue some faire and costlie garmentes, in the ministration of the Sacramentes?

Mil. No, Bernarde, for that were either Iewishe or Idolatrous. And in these outwarde shewes, they both would exceede vs, for their riches & wealth: and because they put therein their holinesse, which wee may not doo. But we must followe our Maister, and not goe before his wisedome. The garmentes and Ceremonies which once were glorious and commendable in the Churche, because they were appointed of God for a time, did our Master Christe abolish at his cōming, and appointed another manner of worshippe, than was eyther in Idolatrous Samaria, or amongest the Iewishe at Ierusalem. And where doeth hee giue leaue to Peter, or to Paule, or to man, or Angell, to appoynte newe garmentes to serue him in, or to minister his Sacramentes therein? And if hee giue no leaue to any in his Churche (whome hee will haue to bee kept as a chaste Spouse to him selfe) to adde, or to

Note.

or to diminish his doings, in ceremonies or garmentes: who is hee that dare take leaue to himselfe, but a companion of the Romish Antichrist? Neither canne these thinges rightly be called meere policie, which were a part of the popishe religion, and nowe is counted, *causa sine qua non*, in the ministerie and in the sacramentes, the cheefe poyntes of our religion. Are not all depriued of the Ministerie, that will not be thus disguised? May any other man minister the sacramēts but in this popishe apparaile? Is not the course of Gods worde stopped, that these may haue place? Doe not the people think, that neither Mariage, nor Baptisme, neyther the supper of the Lorde, can be rightly ministred without a surples? And what policie call you this, to maintain so fonde opinions of the people?

The more is the pitie.

Bern. The Queene doeth commaunde it for policie, not for any Superstition, howsoeuer the fonde people doe abuse it.

Mil. Ah that your politicall Doctors eyes are so blinded, that they cannot see, that so long as the supersticious things remain, that superstition which hath bin so long rooted in the hartes of the people (whereunto man is so prone by nature) can neuer be taken

ken away. And therefore it were a most necessarie policie for the Queenes Maiestie, and all Christian Princes, to roote out from the eyes of the people, all the monuments of superstition & Idolatrie, according to gods commaundement, and the words of the first Iniunctions. Thus Moses, Ezekiah, and Iosiah, destroyed the Idolls, and the Idolatrous monumentes, euen the Serpent set vp by Gods commaũdement, a signe of Christ, and a Sacrament of Gods fauour and mercie. And Iehu killeth the Idolatrous priests in their priestly garmentes. For none of these good Rulers could thinke, that their commaundement was able to turne superstition into policie: neyther had they any such power or authoritie, because God had commaunded the contrarie.

Marke this, O ye christian Magistrates, and frame your policie to christianitie

Besides this (to looke vppon the matter rightly) ther is nothing that toucheth Christes religion more neare, than the maner of making of Ministers, and the forme of the ministring of the Sacramentes. Wherefore nothing is further from policie: like as in the appointing of these twayne, Christes simplicitie is cleane contrarie to humane policie. Therfore is it no marueyle, though mans wisedome do not like it.

I haue also reade in a Booke of that Godly Father Martin Bucer, (whome your side boasteth of so muche) that the tenthes and the firste fruites, taken from the Benefices, are sacrilege and robberie, though they bee called meere policie. All is not good policie, that beareth the name of policie. For these wicked impropriations, pluralities of Benefices, adoration of the Sacrament, excommunication and absolution for money, & many moe popish practises, haue nowe the name of policie. But cursed is that policie, that mayntaineth any popish polling, idlenesse, superstition, or Idolatrie.

Bern. Why & may not a King cõmaund such thinges for good purposes, that the Pope hath abused?

Note this. Mil. Both the commaunder & the obeyer haue theyr limits, in Christ, not against Christ, in the feare of the Lord, not against the will of the Lorde, to edification not to destruction. Howbeit, it were too long to aunswere all that maye herein bee sayde, and the euils are too euident, so that muche needeth not. But this must all Christian Princes knowe, that the King him selfe is bound to haue Gods booke by him continually,

nually, and thereby to directe his policie, that he turne neither to the righte hande nor to the lefte. For when he casteth away the worde of God from his policie, there is no wisedome therein. I coulde tell you further of licences and dispensations, and other Popishe Lawes, whiche are couered with the cloake of policie. Howebeit, all this is but a cropping of that Romish Rainoldes eares, and so to bring in an English Poperie. Looke in the ende of this Booke.

Bern. Nay Miles, you are far ouerseene, to call this an English poperie. For you are bound, not onely to obey your Prince, for feare of punishment, but also for conscience sake.

Mil. This sentence of the Apostle, doth bind vs in conscience, to haue a loue and reuerence vnto our Prince, as vnto Gods Lieuetenaunt, and of a faithfull harte & conscience to obay him and to assiste him with our bodies, and to ayd him with our goods, so long as he doth this office, in maintening good things & good persons, and punishing euil men and wicked doings. For this cause doe we paye tribute, sayth Paule, that the Prince may be able to mainteine the good, and to punish the euill, as Gods Minister.

For example. All the people were bound to assiste Moses, in destroying the Idolaters, and that Idoll in the wildernesse, & to helpe him with their goods, in the making of the Tabernacle: and to ayde Iehu, in destroying the Idolatrous priestes, and Temple of Baal: and to obey Hezekiah and Iosiah, in the destroying of the Idolles and Idolatrous monumentes in their times. But no man was bound to obeye Ieroboam, Ahab, Iehoram, Ahaz, or any of ỹ wicked kings, commaunding any superstition or idolatrie: though for conscience sake, because GOD placeth euill men ouer vs for our sinnes, we may neuer ceasse to do our duties towardes them: which is, firste to giue vnto God our selues wholie: then, to giue vnto Cæsar that which appartey̆neth vnto him, such tribute and seruice, as is requisite.

As cõcerning wicked commaundements, we must say, That we must obeye God rather than man. For Israel is soze threatened, that Gods wrath shal come vpon them, because they walked after the commaundement of the King. And though Iosiah had taken away, all the Idolatries and superstions, which Manasseh his Graunfather had set vp, and his Father Amon had maintay-

Act. 4. 19.

ned:

ned: yet was it so farre of, that the cõmandement of those two wicked Kinges, coulde excuse the people, that notwithstanding some repentaunce in the dayes of Iosiah, the Lorde turned not from the fierce wrath, wherewith he was angry against Iuda and Ierusalem, but put them foorth of his sight, for the sinnes of Manasseh: Whereby wee may see, that we may not obey any wicked commaundement of any Prince, vnlesse we will expose our selues, to Gods heauie displeasure, as that people did, whiche obeyed the commaundement of Manasseh.

Wherefore as our conscience doth binde vs to obey the Prince commaunding good thinges, and punishing the euill, so doth our conscience (which shall accuse or excuse, at the great day) teache vs, that withoute any resisting, euen praying to God for the euill Prince, we may disobey any such commandement, as may in any wise withdrawe vs from our duetie towarde God, as we haue a manifest example of Daniel, and his three companions, refusing courtly delicates, and in other their actes afterwarde. As also wee haue this playne commaundemente, to abstayne from all shewe of euill. Yet doe wee graunt, as I sayde before, that in all Godly

policies, wee doe owe obedience in the bestowing of all that we haue.

Bern. What callest thou Godlie policies?

Mil. All Godly policies are furtherances to the keeping of Gods commaũdmẽts, wherein the cheefe and firste is, the preciſe honouring of the true God, and therefore the aboliſhing and abhorring of all Idols, and of all their monuments.

Bern. Is not loue, charitie, and concord, the fulfilling of the law? And theſe are made for loue and concorde, therefore this is a policie furthering Gods law and commaundements, and ſo I heard Maiſter Doctor reaſon with a Miniſter.

Mil. Sir Bernard, I did maruell where you had gotten this Logick and Diuinitie. But firſt I doe aunſwere, that for the keeping of the firſt table, the loue of God that I ſpake of before, and therefore the deteſtation of Idols and al idolatrous monuments is neceſſarie. And all Princes are bounde to make ſuche Lawes, as ſerue herevnto. Then followeth the loue of our neighbour, as the rule of the ſeconde, whiche loue yet muſt bee in GOD, in Chriſt, and in veritie. For curſed is that concorde that is

Marke vvell this and beare it avvaye.

in falſhoode, in hypocriſie, in Idolatrie, or briberie. Yea curſed is that concorde, and curſed is that Policie, that hath not Gods worde to warrante it. For it is darkeneſſe and vanitie. What fellowſhip hath lighte with darkeneſſe? Righteouſneſſe with vnrighteouſneſſe? What concorde hath God with Beliall? Chriſt and Antichriſte, the ſincere Goſpeller, and the polluted Papiſt? Wherefore ſeparate your ſelues from them, touche none of their filthie geare, ſo haue you a promiſe, that God will receaue you, and be a father vnto you.

There is no ſuche warraunte of youre Proctors policies. And howe canne this be a good policie, to compell the Miniſters of God, agaynſte Gods warrante, to bee like the Idolatrous Prieſtes, and to weare their gariſhe geare? Howe canne they bee like that blaſphemous Prieſthoode, whiche fighte with all force agaynſte that Prieſthoode, and labour by all meanes to aboliſhe it? Or how can this bee a good policie, to bring Gods plagues vpon Englande to ſee Godly men at variaunce, to ſtay and hinder the courſe of Gods worde, to cauſe the enemies, Harding & his fellowes to triumphe, and to waite for an ouerthrowe of both

partes: But the mayntenaunce of these superstitious and idolatrous monumentes causeth all this, therefore there is in them no good policie, but a manifest hastening of Gods great plagues, that haue so long hanged ouer Englande.

Bern. I can see no cause why Gods plagues should come vpon Englande for this, seing the most part of poperie is put down, and we liue quietly.

Those that knowe not God his will, bee blinde, and see nor knowe nothing.

Mil. Is not this a great plague of God thinkest thou, that the cheefest Gospellers are together by the eares? one spoileth another of liberty and liuing, and the papistes liue quietly indeed, & laugh in their sleeues. Is not this a plague, that where there bee so few preachers of Gods Gospel, in so great a realme, the most paynefull labourers are put to silence by them, that should seeke for labourers? And as the Israelites destroying many of the Amorrhites and Canaanites, according to Gods commaundemente, yet liuing quietly for a while with the rest, and leauing some relikes and remnaunts of thē, by their own negligēce, fond affection, and foolish policie, were continually corrupted, polluted, and plagued with these wicked remnauntes, by Gods iust iudgement: So

is

is it to be feared here in Englande, that the abolishing of muche Poperie according to Gods will, and the reseruing of some superstitious and idolatrous reliques of the same by negligence, affection, or policie to haue quietnesse, should cause this realme still, to be poluted, corrupted, and plagued with papistes and poperie.

Bern. If you could prooue these thinges superstitious and idolatrous, you said somewhat to the purpose. But that I cannot see.

Mil. Was there any thing more idolatrous or superstitious about the Idols, than the disguised garmentes, the Coape and the Surplesse, wherein they were censed, and serued? Were not they so mishapen and altered in forme, from all other garmentes, that they were in fashion monstrous, to any other vse, but about those Idols conuersom and superfluous? Wilt thou be blind within and without? Hast thou not seene them occupied about the idols an hundred times? Agayn, to prooue them superstitious or idolatrous, small disputation serueth to thē, that will graunt poperie, to be superstition and idolatrie. For wherein played the Papistes all their popish pageauntes, but in this

Vnlesse mē vvill bee blinde, they must confesse this.

this garishe geare: And Dauid counteth himselfe poluted, with the naming of the Idolles. Therefore woulde hee neuer commaunde any of his subiects to weare any of their garments.

Psalm.16.

The serpent was accursed, because it was an instrumente of Sathan to tempte man to sinne, and so is this garishe geare, that hath tempted man to superstition and Idolatrie. Not, but that the serpent, and the Diuel also, the idoll, and the Idolothite, the Coape or Surplesse, and the matters wherof they are made, are good by creation, but in that all these are altered from their creation, to bee the instrumentes of sinne, they haue gotten straunge names & formes for the Idols (and so the Diuell to be serued therein) so are they superstitious, Idolatrous and abhominable. And for their Cappes and Tippets, were they not for that idolatrous and blasphemous Priesthoode, & them that take profite by the same, as they are now appointed for you English Chaplaynes:

Gen.3.14.

Bern. Nay man thou wotest not what thou sayest, for many yong Scholers did weare thē in the Uniuersities, that were no Priestes at all.

Mil. Though

Mil. Though yong ſcholl ers in the Vniuerſities were compelled to weare them as Nouices in the Popes Schoole and religion, and were for the moſt part ſworne to the Pope, by the order of their houſes: yet when they were once maryed, and ſo paſte Popiſhe preſting, were they Bachelers, Mayſters or Doctors, they ceaſed by order to weare them. Thus at all tymes the idolatrous Papiſtes appoynted this your politicall apparell, for their owne ſworne children. For this cauſe it is ſayd, that Bonner was muche agreeued at thoſe men, whiche were not of his religion, & yet would weare theſe garments and apparaile. For ſaid he, they are Ornamentes belonging onely to our Religion. And therefore after his ſcoffing maner, hee counted them the honeſter men, that woulde not weare them, nor challenge that to themſelues which was none of theirs. If any did forſake the Pope, were he Biſhop or Archbiſhop, they plucked theſe rags from him with all violence, as they did from Cranmer, Ridley, and Hooper, So that it is no good policie, for this Realme of Englande that are enemies to the Pope, and the Pope vnto it, to leaue ſo many Souldiers in their enemies liueries.

Marke this, ye Vniuerſitie men.

Ney-

Neither is it good policie of the Gospellers that weare this geare, to continue in that liuerie, forth of the which of necessitie, they must be turned, by their owne hande, if any Queene Mary (which GOD forbid) raigne ouer vs.

But consider betimes, you that maintain this filthie ware, that there bee many that wayte for it, which will reioyce to see you stripped out of these cloutes, as they haue done at your brethren: and that is ỹ cause, that they holde what they can, of their pope, and sow sedition amongest the Gospellers. Therefore I can see small policie, and lesse safetie, to ioyne with such false fellowes in so fonde apparaile. And I would be loth to be matched with suche companyons in my charge at Barwick. I cannot hate the enemie, and loue his Ensignes, and what plainer Ensignes haue we of the popish priesthoode, than these garments that you would thrust vpon the backes, necks, and heads of christian souldiers? I abhorre them to the Diuell, as his vndoubted instrumentes, to holde the people in superstition, to cloake a filthie life, and to sow discorde amongst brethren.

Outwarde notes to knowe Papistes.

Bern. But I trow that I haue reade in Saint

Saint Paule, that wee maye not alwayes vſe our libertie to the extremitie, but muſte doe ſome thinges, for feare to offende other mens conſciences: which ſeemeth good policie.

Mil. It is true, the holy Apoſtle Paule ſayth in this maner: Whatſoeuer is ſet before you, eate, asking no queſtion for conſcience ſake. But if any man ſay vnto you, this is offered to idols, eate it not, becauſe of him that ſhewed it, and for the conſcience ſake, the conſcience (I ſay) not thine, but of the other. Theſe words make cleane againſt you: for firſt he telleth not (as you aleadge) what we muſt doe, but what we muſt leaue vndone, for other mens conſcience. For he teacheth that we may not vſe theſe Idolothites, that is, thinges belonging to the Idols, to offend any mans conſcience, but rather abſtaine from ſuch libertie, and neither eate fleſh, nor do any thing that may offend our brother.

Now marke this matter that we haue in hand. Theſe popiſh geare were Idolothites, thinges belonging to Idols, in the wearing whereof, many good mens conſciences are offended, and they openly tell you, that they were thinges wherein the Idols were ſer-

ued,

ued, and that they are greeued to see you weare such liueries of Antichriste, & so they are offended in charitie, and can not vse you as Brethren as they were wonte to doe. Again, the papistes, and the weaker sort, that haue not bin fullie taught, doe still thinke and say, and teache others, that these are the things that belonged to their Masse, and to other popish idolatrie, and therefore al their poperie was not euill, seeing Christes Ministers and Sacraments cannot be without them. Thus their weake consciences are offended in fayth, and thinke their olde idolatrie good, and therefore cannot repent of it. Wherefore for the consciences of others (if there were no cause else) you should abstain frō this libertie, that you chalendge to your selues, in these idolatrous garments, like as Paule affirmeth, that he woulde neuer eate flesh, rather than he should be thoughte, willingly and wittingly being once warned, to eate any meate dedicate to Idols.

Bern. But hereby thou doest to much restraine our christian liberty seeing our conscience is free.

Mil. Although I might answere thee wt the saying of Ambrose, It is lawful for thee & with safe cōsciēce, thou mayst haue a wife,

yet

yet if she play ỹ harlot, she is to be reiected, and cast away from thee. Euen so the meate (saith he) if it be offered to an Idoll, must be spit out. This sentence of Ambrose agreeth with the decree of the Apostles, commaunding to abstain from idolothites. But Paul declareth that in cõmon vsage, where no mã is offended, we haue a libertie to vse things that are offered vnto vs, by the course and necessitie of this life, as the creatures of GOD without doubtfulnesse. Therefore I do graunt, that the Surplesse or such like, may be vsed in cõmõ businesses, as to make it a Porters weede, or to lappe some course thing therein, as did Epiphanius with the vayle at Anablata, or to giue to some poore man or woman, that wante clouthes for their children. But to vse it in the Sacramentes in Gods businesse, is to make all the worlde to thinke, that wee which would seeme reformers of Religion, doo but trifle in Gods matters, and that wee neyther doo abhorre Antichriste, nor his hypocrisie. Therefore, as Iehu did well, in turning the Idolatrous Temples, into iakes, and in polluting the garmentes, with the bloud of the Priestes: So should we procede in true reformations, and all the faithfull Mini-

The Surples may be vsed for a Porters vveede, or such like necessarie garment.

Ministers of God, should be Trumpets to stirre vs forwarde, & not clogges to drawe vs backwarde.

Bern. What, you are to whote and to hastie, you thinke that Rome may be builded vpon one day. There bee many yet infirme and weake in Englande, with whome the Gouernors must beare for a season, vntill they bee stronger, and that is very good police, seeing they cannot reforme all thinges at once. And because such thinges haue bin creeping in by little and little, & haue nowe bin long vsed, they cannot be taken awaye, but by a long continuaunce.

Mil. Nowe I doe aske thee in Gods name, if thou doe thinke, that they go about to builde Rome againe, or to destroye it: A thing is muche sooner destroyed then builded: or canste thou tell mee this, howe long they will bee weake: or when all will bee strong: It is almost fortie yeares, since the Pope and poperie hath bin so long written and spoken against, and about thirty yeres, that his name (as a thing most odious) was commaunded by law of parliament, to bee razed out of all Bookes and places in Englande, and the Testament of Iesus Christ hath bin so long restored and published amongst

amongſt vs. Now if men be not yet confirmed in the knowledge of Chriſte, agaynſte that Romane Antichriſt, the Pope and his blaſphemous Prieſthoode, when will they be confirmed? when they are liſtle or three-ſcore yeares old peraduenture, and haue bin taught ſo many yeares. But you know that the moſt part die before fortie, and who ſhal aunſwere for them? Either howe knoweſt thou that Gods word ſhall continue in Englande tenne or twentie yeares longer, vntill men be no more weake? Either wil you tarry till men learne it in another worlde? Either is God ſo bounde to England, that he will not forſake Englande, as hee hath done his owne people, and many other Nations for the greatneſſe of their ſins? May, thou murthering Englande, that haſt ſlaine ſo many of the ſeruauntes of God, whiche called for the fruites of the Lordes Vineyarde, and haſte yet ſhewed no true fruites of repentaunce, but ſworne and forſworne thy ſelfe in ſundrie Parliamentes, and delighteſt ſtil in thy dregges, and hateſt them to this day, that faithfully doe their office: thou muſt heare & feele this terrible iudgement, that the Lorde will let out his Vineyarde to others, that will deliuer him, the

Remember Qu. Maries daies, O England, and repent in time.

fruites in due ſeaſon: and that alſo which he ſpake to a people of greater holineſſe, than thou art, The Kingdome of God ſhall bee taken away from you, and giuen to a nation that ſhall bring forth the fruites thereof. And O ye time takers, & time waiters, which can finde no time to doe well, allcadging the weakeneſſe of others: beware that it be not your own weakeneſſe, which wold fayne pleaſe both God and the woꝛlde, and therefoꝛe ſwim betwixt two waters. Is it not yet time to build and purge Gods houſe, when you haue alreadie builded, ceeled and trimmed your own houſes? Beholde & you may ſee, in very ſhoꝛt time, where zeale and care of religiō is without halting, al things are eaſily refoꝛmed after the woꝛd of God, & reuerently receaued. Beware therefoꝛe, that it be not of your own weakeneſſe, that haue not yet learned rightly to hate thoſe vayne traditions and ſuperſtitious ſhewes of the popiſh prieſthoode, but are content to be in ſuch ſlauery your ſelues, and ſo woulde haue all others, rather then you will ſuffer any thing foꝛ the furtheraunce of the ſimplicitie and ſinceritie of Chriſtes Goſpell.

Looke to this, O ye L. Bishops.

Agayne, O ye politike Gentlemen, you are maruellouſlie deceaued in this point of poli-

policie, that you woulde haue the truth to creepe in by little and little, a little in a lõg time, as the snaile creepeth or the Serpent, because that after suche a slie sorte, came in Poperie, superstition and errors. For truth and error are of a nature farre contrarie, for if we doe not receaue the truth and imbrace it readily, and openly professe it at once, the longer we tarrie, the more are wee in daunger to lose it: *Violenti rapiunt illud*, the violent plucke it vnto them by force. Wisedome crieth and thou wilt not heare, but makest a mock thereat: she will laugh at thy destruction, and mock when thy feare commeth. Thou shalt call, but she will not answere. Thou shalt seke hir early, but thou shalt not finde her. And I pray you must Antichrist so sitte, in Christian mens consciences, that they shoulde make any delay, to receaue Christ purely, and at all tymes, and defie all the inuentions of Antichriste: Or can men say for shame, that they abhorre that blasphemous Priesthoode of Antichrist, vnlesse they abhorre all the parts and the appurtenaunces thereof, garments, gestures and ceremonies: Is he a true Christian man that doth tarry thirtie or fortie yeares to see whether the worlde will change

Marke this, O yee Gentlemen.

or no, before that he will chaunge from the traditions of Antichrist: Or is he a faythfull seruaunte to his Lord or Mayster, that doth think himself honoured, and not dishonoured, with the wearing of the liuerie of the manifest enemie to his Lorde and Maister: Is he a good naturall brother that reioyseth to go in the same disguised garmēts with the murtherers of his brethren, and wherein yet his brethren are persecuted: Or is he a louing sonne to his Father, that will make himselfe like the mockers of his father, and decke his body with that attire, wherein his father was customably derided: May doubtlesse, if wee either loue Christ, or hate Antichrist, if we eyther loue God, or his true Ministers, or beare any affection towards our persecuted brethrē, we must bee more zealous. Wherefore after that it hath bin nowe, for a long space preached againste these relikes of the Romane Antichrist, they ought vtterly to bee abolished and abhorred: As the Apostles, after that they had preached in Antioche, did playnly forbid the filthinesse of Idols. And if the higher powers will not do it, yet they that haue knowledge, and haue preached against such filthinesse, ought by their deedes

Marke these similitudes.

to

to confirme their woꝛdes, and to keepe their own bodies pure, frō ſuch ſuperſtitions, as they blame in others: and they that haue bin conuerted from Idolatrie and ſuperſtition, haue done this at all times. Surelie it is a token of great weakneſſe of faith, that men are ſo ſlacke to aboliſhe theſe Idolatrous garmentes. And much moꝛe weakeneſſe appeareth, when the Preachers themſelues, do maintaine by their doinges, that, which their woꝛdes denieth.

Furthermoꝛe, wee doo ſee the fruites of faith verie ſlenderly to appeare, amongeſt the greateſt mainteyners of this hypocriticall geare: and that all thinges do proceede moꝛe liuelie both in fayth and in manners, where the weedes of Popeꝛie are vtterlie aboliſhed. And ſurelie, if wee rightly conſider it, we ought not to beare w̄, noꝛ to ſuffer any token of Antichriſt, any moꝛe than Moſes, Ioſhua, oꝛ Ioſiah did of the olde Idolaters, becauſe there may be no concoꝛde, no agreement, no cōmunion, no partaking betwixt Chriſte and Antichriſte, the faythfull and the infidell, God and the Diuell. Foꝛ whileſt the Goſpellers doo vſe ſuch popiſhe traſhe, they confirme the ignoꝛaunt in theyꝛ errours, and thei comfoꝛte the maintainers

Looke into all other reformed charches.

of such fooleries, and they hurte the faith of the weake. All this is to prouide for your owne quietnesse, your owne safeties, & your owne bellies. For many of you woulde else doe otherwise, yea and priuately will not stick to wishe them at the Diuell. And thus doe you gratifie Christes enemies, and such as are but shrinkers & traitors vnto Christs cause. For doubtlesse there can none other but such striue and contende so bitterly, for ỳ retayning of any popish trifles. Although I doe graunt, that some of simplicitie, or for the wante of the true zeale of Gods glorie, may for a space beare with such apish toyes. But to deprive, & to spoile of their liuinges and liberties, any one faythfull preacher for the refusing of these, doth declare playnelie, that there is no loue of Gods worde, nor of Gods Messengers. And this may iustly bring Gods wrath vppon all the commaunders and consenters therevnto: but especially vpõ the Lordly Bishops, the procurers and executioners of such commaundments, which they should cheefely repulse, to defend the faythfull Preachers, though it were with the losse of theyr liuinges and their liues.

VVhat is this but hypocrisie.

O Bishops, are yee not in this poynte, those

thoſe ſeruauntes whome the Mayſter of the houſholde hath appointed to giue meate to their fellow Seruauntes, in due ſeaſon, and they like euill ſeruauntes, neyther will giue them foode themſelues, as they ought to do, (I ſpeak of the chief perſecutors) nor ſuffer ſuch as would to doe it, but ſmite their fellow ſeruauntes, whiche woulde fayne feede Chriſtes flock, taking part themſelues with them, that are drunken with popiſh traditions, with the adulterers, open and knowne enimies to Chriſte and his Goſpell: Doth not our Maiſter Chriſt ſpeake of ſuch? ſaying: The Mayſter of that Seruaunte will come in a day when hee looketh not for him, and giue him his portion with Hypocrites: there ſhalbe weeping and gnaſhing of teeth. Repent ye proude Prelates, and ioyne handes once agayne, with your poore perſecuted Brethren, to roote oute all poperie, or elſe your fall will bee perilous.

Bern. I tell thee man, thou art ſo hote and raging, that I am wearie of thy talke: But if thou wilte reade Mayſter Examinators Booke, it wil calme thy warlike ſpirites.

Mil. If a Souldier ought to be hote and

earneſt for his Captaine and his Coũtrey, I knowe my Captaine is Chriſte, and my Countrey is aboue, for the which I can not be to zealous. And as for the Sophiſtrie & proude wordes, that your Maiſter bringeth againſt the London Miniſters, thei can not beguyle me. And I ſuppoſe that his examinatiõ, is examined alreadie. And if mẽ may be permitted to examine it, by Gods booke, it will ſoone be founde faultie.

Bern. Well, yet me thinke, that he hath one argument (that the Miniſters muſt all be in like garments, for concorde & amitie) which can not be aunſwered.

Mil. It is the likenes of maners, not of garmentes, that maketh concorde and vnitie, ſayeth Cicero. And Paule requireth of the Miniſters like doctrine. A man and his wife need not to be put in one garment, neither may they ſo be, though in them be required moſt perfect amitie. Much leſſe needeth the Lambe and the Wolfe, the ſheepe and the Butcher, the Chriſtian and the Papiſt, the loyterer and the labourer, to be ſo matched together, ỳ one can not be knowne from the other. For this is confuſion and no good concorde. Therfore the Lord commaundeth, that wee ſhould not match toge-

ther

ther vnequall things, as the Oxe and the Aſſe, nor to ſowe the grounde with diuers ſeedes, nor to weare a garment of linnen & wollen. All the which things are written to teache vs to beware howe we do mixe & matche together, thinges that haue no concorde, as true and falſe religion, which can haue no more vnitie, than light and darkeneſſe. Ephraim may not mixe his religion with the Gentiles, ſaith Hoſea. No more may the true Miniſters of Chriſte, and the Idolatrous prieſthood of Antichriſte agree together in any wyſe. The holy Apoſtle S. Paule, hauing regard to ſuch matters, writeth thus, as was before noted: Be not vnequallie yoked with the infidels. For what fellowſhippe hath light with darkeneſſe? or, Righteouſneſſe with vnrighteouſnes? What concord hath Chriſt with Belial? or what part hath the beleeuer with the infidell? &c. Wherfore come out from among them, and ſeparate your ſelues, ſayeth the Lorde, and touche no vncleane thinge: So will I receyue you, and I will be a Father vnto you, and ye ſhalbe my ſonnes & daughters, ſaith the Lorde. Loe, in refuſing the fellowſhippe, in flying from them, and touching no vncleane thing of theirs, we haue 2. Cor. 6 14 15. 16.

God ready to receaue vs, and to shewe himselfe a father vnto vs. Therefore to obtayne this assuraunce, we must defie the concorde with the papistes, and the amitie with all Idolaters, and cause them (if it bee possible) to turne to vs, but we may turne to them in no case. For therefore was Ieremiah the Prophet forewarned, that he should stande agaynst them like a brasen wall, and that he should not feare their faces. So ought we to stande agaynste all this Idolatrous geare, which yet beareth the marks, the names, the formes and fashion of the Idolatries and superstitions, wherin, by that blasphemous Priesthood they were abused. And, how doe you stande agaynste them? Or how doe you flie from them, when you are fayne to hyde your selues vnder their Idolatrous Garmentes? Or howe can the true Christians be at concorde with them, who haue a contrarie commaundemente? And what concorde I pray you, was there at any tyme betwixt the true and false Prophets: as betwixte Michaiah, and them of his time: Isaiah, and them of his tyme: Elijah, and the Priestes of Baal. Eliiah would needes haue his Altars and ceremonies aparte from them, and derided their doings,

and

and cauſed the people to kill them. Ieremiah and the clawbackes, that then liued, had ſmall concorde together. Amos, and the high Prieſte Amaziah were at greate variaunce. Paule and his fellow Phariſeis, had ſmall amitie or concorde together, after that hee once came to Chriſte, for they perſecuted him in all places, and beate him, euen at the iudgement ſeate. Finallie, this is euident to all Chriſtians, that there was no concorde betwixte Chriſte and the Prieſtes, the Scribes and Phariſeyes of his time. And are not the Papiſtes worſe than any of theſe? Can wee haue no concorde, which are of Chriſte, vnleſſe we creepe vnder their Coates, and hide vs vnder their Coapes, Caps & Tippets? Yes doubtles, in me you ſhall haue peace ſayth Chriſte.

Examples of holy mē, vvhiche deteſted Idolaters, and their faſhions and rites.

Let all Chriſtes kaythfull ſouldiers, follow Chriſt their Captayne therefore, in all ſimplicitie, and defie that concorde with Antichriſt. The daye ſhall come, that eure Chriſte ſhall ſcourge oute theſe Popiſhe Chapmen, like Dogges, then ſhall theſe haltinge Neutralles, hyde their heades, whiche fondly patche Chriſte his Religion, with the Popes, and make an Engliſhe Biſhop and an Engliſhe Prieſte of theſe two

1ohn 2. 15.

or-

ꝛders, ioyning fire and water, heauen and hell together, to make a cõcoꝛd. And marke the Monkes and Friers, & those close Maisters, that dwell in the Monasteries & great Churches, which are bounde so straitelie to keepe conformitie in garmentes, and thou shalt finde amongst the findes of hel, no greater hatred, noꝛ moꝛe diuelishe discoꝛd. Now contrariwise, these pooꝛe persecuted men, keepe concoꝛd so much as in thē lieth, with all men, and followe the rule of Augustine, which is, that whosoeuer (as farre as he is able) doth coꝛrect that, whiche is amisse, oꝛ that which he can not coꝛrect, without disturbance, doth exclude it, oꝛ that which hee can not peaceablie shut forth, yet with his equitie and well doing, doeth disalowe it: such a man is peaceable, and free from the curse. And this in very deede, is the office of all true Pꝛeachers, when they can doo no moꝛe, yet to reforme them selues, & by their vpꝛightnes, to giue example vnto others.

Bern. Well Myles, I do warne thee as a friende, to beware what part thou takest: foꝛ my Lords the Bishoppes, and the other Pꝛelates, that weare this geare, doo counte you all Schismatikes, because yee departe from them: and if ye will not returne to cõ-

coꝛd,

loꝛd, and agree with them, they wil trounce you all. They will not loſe their credite, noꝛ yeelde to a ſoꝛte of beggers.

Mil. Thus Chꝛiſt alwayes, & his pooꝛe little ones are deſpiſed of the woꝛlde, & they neuer feele the power of fayth, that ſtand vpon their honcur and credite: and we depart not from them, but from their popiſh traſhe. But we reuerence them, and woulde fayne ioyne with them, to the furtheraunce of the Goſpell: notwithſtanding ỳ in this pointe, we can not allowe them, as alſo we haue teſtimonie of them ſelues, that herein they miſlike their owne doings. And wee aſke this queſtion of them, with what aſſuraunce of conſcience, they do departe from the ſimplicitie in Chꝛiſte, wherein they liued with vs heretofoꝛe, to take vnto thē agayne theſe knowne liueries of Antichꝛiſt: As alſo how they wil aunſwere at the day of iudgement, this ſpoyle of our Preachers, and this ſtopping of the courſe of Gods Goſpell, & why they do oppoſe them ſelues, & ſtriue againſt vs, who, in their owne conſcience, doo ſeeke to baniſhe the Romane Antichꝛiſte, and all his reliques foꝛth of Chꝛiſtes Church, which is both their and our duties? And theꝛefoꝛe we do admoniſhe them in the Loꝛde, that

One principal queſtion.

they

they doe not departe from Christe and his members, neither separate those from their companies, whose doctrine they know and confesse to bee sincere, whose life also they cannot reprooue. So neyther they nor wee shall bee founde schismatikes, but wee both shall come to the true concorde, whereof we are assured, whilest we drawe nearer & nearer to Christe, and flie further and further from Antichristе, a greate deale of whose drosse and tirannie lieth yet hid in their Courts, Coates and Titles, and tirannical oppression of their brethren.

We desire a concorde in Christ with you all, but not without Christ: in veritie, but not in poperie. And we doe marueile howe you dare departe from the libertie and simplicitie, that Christ taughte his schollers to vse in the ministerie and sacraments, to this seruile slauerie, to be bound to Antichristes traditions, to cause ỹ poore people to think, that the supper of the Lord cannot bee celebrated without kneeling, & without Wafer cakes, and that his Ministers can haue no ornamentes, but Popish caps and tippets, idolatrous coapes and surplesses, plantes which ỹ heauenly father neuer plãted, which should be rooted out now when the Gospell

hath

hath bin so long preached amõgst vs, or else doubtlesse this gospel wilbe taken away frõ vs, & giuen to thẽ that wil bring forth better fruits, both in ẏ weeding out of such wicked weedes, & also in the exercise of christiã life. O Lord what a heap of antichristiã lawes, customs & traditiõs, are yet reteined by the Bishops: And yet they sweruing frõ christ, in so many thinges, dare call their Brethren Schismatiks. But I do aske thee Bernard, if ẏ Iohn Baptist were a schismatike for departing frõ the Leuitical priesthoode, being born of ẏ order: or brake he any good order, because he would not minister Baptisme (ẏ first sacrament of our religiõ) in an Ephod, or some other priestly Garment? Or was ẏ baptisme of Iohn, or of Philip, or of other ẏ Apostles worse, because they ministred it in their vsual garmẽts? Either is baptisme or any other ministerie, higher in the church than ẏ preaching of Gods word: which yet your selues will not tie to these garmentes, as you do the sacraments? What Egyptian blindnesse is this: Agayn, was Paule a Schismatik, for departing frõ the Scribes & Phariseis: were ẏ Apostles schismatiks, for refusing the washing of ẏ hands, & other traditions of the Gouernors: I trowe not.

Reade the Tables in the ende of this booke.

Nei-

Neither then are we Schismatikes, for departing from the blasphemous priesthoode of Antichrist, the popish Pharisees, goe we neuer so farre from them, the further, & faster that we depart from them, the more happie we are. And let all men consider, that we departe in nothing from the godlie Bisshoppes, and other learned Brethren, but whereas they do leane to them, whiche are their and our enemies. And surelie, he is accursed of God in this pointe, that either for feare, or fauour, will maintaine any of that Romishe harlotrie, to the offence and molesting of his brethren. Wherefore, I must needes here speake, to all that vnfeinedly loue Christe, which can not but hate Antichriste.

O ye flocke of Christ and faithfull souldiers of that heauenlie Captaine, Flie from
Reu. 18.4. this paynted harlot, and giue her double for that, which she hath done to you. Delight not in hir garish geare. Gods terrible iudgement, shall shortlie be executed, vppon this spirituall Sodome, and vpon al that remayne in it, and vpon them that looke backe therevnto, because they will not receyue naked Christ, but that coloured harlot: bringing shewes, and trifles, to deceine ỹ world,

which

which can haue no concorde, with the chaste spouse of Christe, no more than can bee, betwixte a pure Virgine, and a filthie harlot, betwixte the milde Sheepe, and the cruell Wolfe. If the Apostle Paule called it Concision which was Circumcision: & said vnto Peter, that he walked not vprightly, as did become the truth of the Gospell, for the vsing of a Jewish ceremonie: can they imagine that they walke without halting, that vse yet many popish Ceremonies: and still iet vp and down like the Popes Churchmē, in ỳ Romish rags abused to Idolatrie: You ran well once when you ran from them, as Paule saith to the Galathians of the Jewish ceremonies. Therfore doe you run wrong, when you run to them agayne. If you build that whiche you haue destroyed, you shewe your selues transgressors. Who hath called you backe that you doe not obey the truth? This perswasion commeth not of him that called you. A little Leauen corrupteth the whole lumpe. These cursed patches of Poperie and Idolatrie, make all your doinges vnsauerie. You graunte, the Masses, Mattens, Diriges, and whole Priesthoode of the Papistes, to be detestable and accursed. Therefore their Altars, Altarcloathes,

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and all their instrumentes, and garmentes, are vnder the same detestation, as the accursed leauen of that blasphemous priesthoode. The golde and siluer and other ornamentes are forbidden to bee brought into your houses. And may you weare them with safe consciences, vpon your backes? May you not bring them into your houses? And shal they be ornamentes in Gods house, to his Ministers, and holy Sacramentes? No, no. We are commaunded, not to serue the Lord our God, as others did their Idolles. Finallie, did not God slaye with the swoorde of theyr enemies, his owne people, for this onelie cause, for that they kept about them, things belonginge to the Idolles of the Iamnites.

Bern. Tushe, these olde histories are for the Iewes: they belong not vnto vs.

Mil. O blinde Bayarde, hast thou neuer read nor hearde, That whatsoeuer is witten, is witten for our learning? For these Iewes are dead, and they that liue nowe, are out of Gods fauour, so that these histories muste teache vs Christians, what God hateth. And can we imagine, that God is chaunged? or that hee hateth Idolatrie, or all that to it belongeth, anie iesse nowe since Christe came into the woorlde, than hee dyd before?

before: or canst thou, or ante of thy side, shewe any cause, why God should hate it lesse nowe vnder the light of the Gospell: Wherefore if God so hate it nowe, as hee did then, he abhorreth yet still all the monumentes and instrumentes of the Idolatrers and Idolles, as he did then. And therefore doth require all them that wilbe accounted his children, to do the like.

Bern. Why sir, if you be so scrupulous, you must burne and consume al with fire, as Israell did the groaues, the altars, & other thinges about the Idolles.

Mil. The Textes of Moses & Isaiah, before alleadged, do binde our consciences to abhorre the Idolles, and their ornamentes, as thinges polluted, by the abuse, and abhorred of God: so that we may not haue them in honor and estimation, in the seruice of the true God, as the Idolaters had thē, in their Idole seruice. Although, as the earth is the Lords, so may we make all thinges to serue our necessitie, doing al in the feare of ỳ lord, without offence, as Paule doth expounde this doubte vnto vs. And though in the olde lawe, the outwarde worke of destroying of the Idolles, and all their appurtenaunces, was chiefly cōmaunded to that people, & to

their Gouernours, yet the ful detestation of all Idolatrie, and of the monumentes and names of idolles, is a law that must last for euer, in the hartes of the children of God, because God their heauenly Father, hateth it, as a denial of his Maiestie, & calleth the creatures seruing therevnto accursed, not in their nature, but in their abuse, whiche corruption and curse, can not but remaine, so long as the same in forme, fashion, & name, doe remaine, to a church seruice, as they did before. Now seeing that we know, these popish garments obtruded to the church, to be such as serued to popish Idols, and to beare the name stil, & the forme of the same, which Antichristes order hath vsed, & are ỳ known garments of that idolatrous priesthoode, in the court and the countrey: haue we not iust cause to abhorre thē as filthinesse: To defie them as pollutions: To detest them as Idolatrous: For doth not Augustin, writing of like matters, say thus: I doe charge you before God and his Angels, that you go, neither to those diueliish feastes, which are in the church, and at the Fountaines, or in the groues, & if any thing be sent vnto you frō thence, abhor it & detest it, as though you did see therin, the Diuell himselfe and re-

refuſe it ſo wholly, that you ſuffer nothing of that accurſed feaſt to be broughte into your houſe. For the Apoſtle ſayeth, that yo cannot drinke the cuppe of the Lorde, and the cuppe of the Diuels. Nowe theſe Popiſh garmentes, are patches left of an idolatrous feaſt, woꝛſe in this poynte, than the fleſhe of the olde feaſtes, oꝛ the Fountayns, oꝛ the Trees, becauſe the foꝛmes and names of theſe thinges, were not chaunged. Wherefoꝛe if we may not bꝛing them into our houſes, our Miniſters maye not weare them, in the adminiſtration of Chꝛiſtes ſacramentes. I. Cor. 10. 21.

Bern. Why Miles you are too ſtraight. Chꝛiſte and his Apoſtles did come into the churches both of the Jewes, and of the Idolaters. Therefoꝛe S. Auguſtine, will permit moꝛe, than you ſay.

Mil. I woulde wiſh them to come to the churches, as Chꝛiſt did, to whip out ỹ wicked: oꝛ as Paul did, to pꝛeach againſt their idolatries.

Bern. But it ſeemeth by your foꝛmer cõmunication, of the full aboliſhing of thinges abuſed, to the Idols, that you woulde alſo haue the churches deſtroyed.

Mil. In the dayes of King Henry the

the eight (the hammer of the papistes) they beganne this thing, well in my iudgement. For they defaced and destroyed at that time all the Churches that were principally appointed for Idolles, as Walsingham, and such Chappelles, and Abbey churches, as were not buylded for the administration of Christes Sacramentes, but for superstition and Idolatrie. Yet suffered they to stande still, such as were ioyning vppon the same walles, as in other places also, such parishe Churches, as were appointed for the assembling of the people, for prayer, and the Sacramentes. In the which, though all was corrupted, yet because of the necessitie, that such places must be had: Nowe when true prayer is, or should be restored, and the Sacraments reformed, the true Christiās may enter into these Churches, that were founded for Christian people, as into their owne goodes, holden from them by theeues and robbers, euen as, after the same sorte, wee do plucke with violence vnto our vsage, the bookes of the scriptures, which the papistes did hide from vs. And thus do we enter into our own possession, and put out the theeues marke, that had stollen these things frō vs. And that is the cause, that we may leaue no

marke

marke nor monument of ſuperſtitiõ, or idolatrie, in veſtures, or geſtures amongeſt vs, whereby thoſe vſurpers might renewe their clayme in anie wiſe. Thus did Moſes, Ezechiah, & Ioſiah, and others, that are commẽded in the ſcriptures. For the verie names (and therefore all the gariſhe ſhewes of the Idolles) haue alwayes bin abhominable to the ſeruauntes of God, as Dauid in the perſon of the faithfull confeſſeth. And the Prophete Zephanaiah pronounceth, ẏ God will cut away from his people, the verie names of Chemarims, and the Idolatrous prieſts, and the remnaũtes of Baal. So that we haue playne wordes, for the deſtroying of all the remnaunts, eſpeciallie the Idolatrous garmentes. For of them ſpeaketh ẏ ſame Prophete by name alſo afterward: likẽ as Iſaiah named the Ephod which was the prieſts garment: and Moſes commaundeth to ouerthrowe the Altars. Iſaiah biddeth beate thẽ in peeces, like chalke ſtones. And God himſelfe by many of his ſeruauntes teacheth to roote out Idolatrous monumentes.

Bern. May, but theſe are nowe no Idolatrous garments. For the Idols are alreadie taken away, & deſtroyed, & theſe garmentes are nowe commaunded, to be the liueries of

the English Priestes, and to be their ornamentes, to decore the church seruice, and the sacramentes.

Mil. And I pray you what was Baals Altare? What were Baals Garmentes? What were Baals Priestes, after that Idol Baal was destroyed? Ceased they then to bee idolatrous Garmentes? They were at the leaste the remnauntes of Baal, whereof Zephanaiah speaketh. What is the Popish Altare, the Pixe, and Superaltar, and such other monumentes of the Masse (I pray you, nowe when the Masse is put downe) but idolatrous monumentes, or idolatrous remnantes at the leaste? What are the Massing gestures, & massing vestures, but open shewes of Idolatrie? And shal these be ỳ ornaments of those christian ministers, ỳ haue abolished the Masse, & all Idols? Eliiah the Prophet, caused ỳ people in the kinges presence, to kil all ỳ priests of Baal. And thinke you that that King, either woulde or coulde cause Eliiah straight wayes to vse, either the Gestures or Vestures of those Idolatrous Priestes? That good Priest Iehoiada, caused the people also, to destroye the Altare of Baal, and slewe Mattan the cheefe priest of that Idoll, vppon his owne Altare, and

No Idolator or his Garmentes to be suffered.

and who durſt cõmaunde Iehoida, to weare that prieſtes geare for an ornament? Now, by what right then, may any of our faithful Miniſters be commaunded, to weare any liueries, or tokens of that Antichriſte, whom they labour to aboliſhe, or of thoſe Idolles, which worthelie are deſtroyed: vnleſſe it be for the ſame cauſe, for the which Iehu giueth ſo great a charge to bring forth ỳ garmẽts, and ſo to trie who will weare theſe poluted garmentes, and then to deſtroye them that will thus diſſemble, in theyr popiſh attire & ornamentes.

Bern. Nay, God forbid, thou art to cruell, thy hande hath bin to ofte in bloud. And doeſt thou not ſee, that theſe garmentes doo make the Miniſters to bee reuerenced and honoured?

Mil. O Bernard, thou lackeſt moe eyes than one, that talkeſt on this fonde faſhion. I would be no more merciful, nor cruell, thã God him ſelfe is: who, if he will haue anie ſinne terriblie puniſhed by death, it is Idolatrie. For there is none that hee more hateth, or for the which he hath giuen greater charge to roote out all remnauntes. And this is moſt playne to them, that haue eyes to ſee it, that there can come no more reue-

rence, nor honour, to anie of Christes Ministers and Sacramentes, by these popish vestimentes, than to Eliiah or Iehoiada, by the garmentes of Baals priestes.

All the Papall ornamentes, are none other thinges else, but the Ensignes of his proude tyrannie. And double wicked are they in this painte. Firste, that without Gods warraunte, they will weare these garmentes. Secondlie, that herein they seeke their owne honoures, wherein they woulde shewe their holines, and shewe them selues most pompous, where thei should appeare most humble and abiect.

Thus without Gods worde, if our Englishe gospellers, will needes followe the popishe pompous Priestes, whiche were but Apes to Aaron, and to other garishe Priestes of the Idolatrers, for to winne thē honour, they shalbe *Simiarum Simiæ*, the moste foolish Apes of all other, who hauing Christe and his Apostles liuelie set before their eyes, still yet will followe counterfeites, forsaking light for darkenesse. Finallie, if anie honour be obteyned, it is this, that the ignorant people is made to beleeue, that the olde blasphemous Priesthoode,

To many of this opinion.

hoode, with their Masse, and the Englishe priesthood with their communion, are both one. And so it doeth mainteine, the honour and dignitie of the Popishe Priestes, and their Sacrifice, but it dishonoureth Christes true Ministers and Sacramentes. Christe our Sauiour and perfecte scholemaster, forbiddeth his, to seeke honour by pharisaicall shewes. And must our Ministerie seeke honour and credite, by popishe shewes & garments? As for Christes holie Sacraments, they can bee made more honourable, by no mans inuentions, much lesse by suche garmentes whereby they haue bin so dishonoured and defaced by the papistes.

Bern. Though they bring none honour to our priesthoode, (whiche I must needes confesse conuicted by thy argumentes) yet canst thou not denie, I trowe, but that they bring a comelie order.

Miles. Thou and thy fellowes can nothing skill of Christes Religion, whose decencie and order is not outward, in pompe, in garmentes, and in outwarde shewes, as is the Papistes order: (to vse Souldiours Frenche) for then naked Christ in ỳ cradle, his poore Baptisme in the Riuer, his poore last Supper, of so fewe dishes, with his

his poore Apostles, his naked hanging vpon the crosse, should be without order and despised: and so they are contemptible, to ỹ sence of the flesshe, & iudgement of the worlde. But the comelines, in Christs religion (my friend Bernard) stãdeth in ỹ renouncing of al ỹ garish shewes, of the vain worlde, & in an inward holines of ỹ minde, which bringeth forth a modestie, and sobernes towards our Brethren, and a zeale, feruencie, & diligence in doing our duties towardes all men, without anie confusion or tumulte, as our vocation & place serueth. And our maister Christ therefore taketh awaye all those outwarde trifles, that were before his time, as things vncomelie and vnmeete for his religiõ. For what a thing were this, to put on a glorious coape for decencie, or a fine rotchet of rains, when a man must goe to prison or burning? Christes Apostles, and his true seruauntes, are euer readie to suffer with Christ, sharpe bondes: and therefore will not mocke the matter with silken tippettes, and stoles about theyr neckes, as do the papistes. So that I doo much maruaile, what decencie, comelines, or order you do cal it, ỹ the Maister must be tied with hempen coardes, and the seruauntes must iette vp and downe in

flaun-

flaunting ſilkes, and ſarcenettes. I praye thee Bernarde, aunſweare of thy cõſcience: Had this bin a comely ſight to ſee Chriſt on the croſſe, or tyed to a piller, with hempen coardes, mourning for our ſinnes, and Peter and Iohn ſhaken their ſilken coapes, rotchettes and tippettes in the winde, and ſaying, Loe, wee are Chriſtes Diſciples and Scholers?

Bern. Nay, as thou ſayeſt, that had bin a madde ſight, and men would rather haue thought them to haue bin Iewiſh prieſtes, Scribes or Phariſees.

Mil. Thou ſayeſt true. For theſe onely were they, that ſought comelines by outwarde ſhewes, to pleaſe the fooliſhe worlde, which euer delighteth in trifles, & they were againſt Chriſte, becauſe hee ſpake againſt ſuch thinges.

Bern. Yet muſt they be borne withall for a ſpace, hereby to giue milke vnto childzen, ſay they.

Mil. O my frend, al is poyſon that plucketh vs from the ſimplicitie in Chriſte & his pouertie. Therfore is al poperie not milke, but poyſon, the roote, the ſtalke, and braunches. Therefore it muſt bee cleane weeded forth of Chriſtes garden, or elſe wil it grow

agayne,

againe, and choake the good hearbes: as we haue to much experiẽce. And we haue borne so longe, that Englande waxeth worse and worse in life, and in religion.

Bern. Paule did beare yet w̃ the Iewes a long season.

Mil. It is a good saying, to this purpose, that the olde mother Synagogue, was to be buried with honour. But we owe no such honour to the Romane Antichrist. God did appoynt Circumcision and other Ceremonies to the Iewish church: but that whore of Babylon, that made all the Kings of the earth drunken with hir golden cupp and paynted colours, appoynted these trifles, to hir bastardlie broode. And yet Paule rebuked Peter for vsing these ceremonies with ỹ Iewes: and he him self refused to circumcise Titus, when the false brethren sought to restraine his libertie, & to bring him into bondage. To such would he not giue place one houre, Gal. 2. 11. And must Christes Ministers giue place thirtie yeares to Antichrist in his traditions: or yeelde so many yeares to them, that labor to heale his wound: God forbid. And Paule did neuer yeeld, nor Peter neither to any Idolaters, whom they cõuerted to Christe, to weare their garlandes,

or

or other priestlie attire, to winne any of thē: but alwayes cried, We come to call you from these vanities, to turne to the liuing God, and to Christ crucified, and to the receauing of the spirite, that ye waske no longer in carnall ceremonies, concision, or other beggerlie workes, elementes of this worlde, precepte of men. &c. And the waye to winne the Idolaters, is (as Augustine sayth, and experience teacheth in many places) to forsake their solemnities, and let go their toyes. Then if they agree not to our trueth, let them be ashamed of their fewnes. Thus haue they worne out the papistes, in manie reformed Churches, and their garmentes also: where (by oure staggeringe stayes, nowe forwarde, nowe backewarde) thei that beare the faces of papists, swarme amongest vs, and drawe many backwarde, to their madnes.

God graste vve may do this frō our hartes.

Bern. But this seemeth a straunge thing to many, that men make this crime so grieuous now, whereas in K. Edwardes dayes, this apparell was vsed of godlie men.

Mil. That was but the firste shewe of the light, whereof thou talkest. Wee muste growe to further perfection. How bee it, euen then, good menne also dyd refuse it, as

These Popish Garmentes refused in K. Edvvardes time.

it, as Hoper and Latimer, Bradforde, and many others, though not so famous. And Ridley him selfe (which for a space, by simplicitie was deceiued, as he in parte confesseth in his Epistle to Bishop Hoper) at his death calleth them, abhominable and fooliſhe, & to fonde for a vice in a playe. And howe violently and disdainefullie, were all good men, by disgrading, turned forth of those ragges, so soone, as the patched Papistes, came in place: Agayne, the maner of faſte which Johns disciples vsed, being good men (though it were not Idolatrous, as these things are) was not therefore to be exacted of Christes disciples. But rather, for that it was an obseruation of mans deuise, corruptelie abused by the Pharisees, no more meete for the sinceritie of the Gospell, than olde barelles for newe wine, or newe clothe, for an olde garment, our Mayster Christ did reiect it. So nowe the filling in, and clowting vp of olde popish apparell, to the newe purenes of the Gospell, must eyther cause corruption, to burſte and to loſe the liquoure that is receyued, or elſe separation, to make the renting of the old from the newe more euident.

Bern. Maister Examinator sayth, that you

you haue none learned of your side, but such as haue bin brought vp in prophane occupations.

Mil. He is to impudent, that is not ashamed so to reporte, seeing it is so wel known that there be of our side, which are notablie well learned, some hauing fewe fellowes, or none in Englande, which may stoppe the mouthes of such slaunderers. Yea there is a great number, that will not feare to defende this cause against him, if he will set aparte his popishe arguments, sworde and power. Besides that, we haue the example of al the reformed churches, and of all the great learned there. And there is none of our side, (God be praysed) but that he hath some cõpetent knowledge, of the scriptures, and in life verie honest, in comparison of your number: who for the most parte, can not reade a true sentence, and are eyther popish priests, or Monkes, or Friars, or Alehouse haunters, or boyes and laddes, and drunkardes, and doltes, that will weare a fooles hood for liuings sake. As for ours, they doo knowe Christe, and labour to do so, more and more. Ours do hate the Romane Antichrist, and labour to pluck out, all those wicked weeds, which yours in corners do chearishe, al that

Those that haue eies to see, let them see.

they can, seeking nothing but like greedie dogges, howe to fil their idle paunches: And where the wicked number take parte wholy together, in anie controuersie, the matter is much to be suspected. Let vs haue seuen godlie, as his name be praysed, we haue seuen hundred, that ioyne with vs. And therfore are not afrayde to enter into the Arcke at Gods appointement, and to forsake the wicked multitude, that do but halte in Gods businesse.

Bern. O Miles, thou maist not talke thus against my Lorde of Canturburies good grace, nor vs his ministers. Though manie be vnlearned boyes, and such as thou haste sayde: yet come they into their benefices orderlie, eyther by the Bishopp of the Diocesse, or by my Lorde of Canturburies good grace his dispensation and licence.

Mil. I will not nowe treate, what is the true order of the making of Christes Ministers, of their vocation, probation, and election, by the rule of Gods worde, and the order of the primitiue Church: but with that olde Bishoppe of Lincolne, called *Robertus Lincolniesis*, Robert of Lincolne, that wrote more than three hundred and twentie yeres ago, before any Lord Bishop, or Bishoppes grace

Old Robert Bishop of Lincolne.

grace was named: and reasoned against the Pope, and proued him an heretioke, for doing the like. I will reason thus with thee Bernarde, against thy glorious Bishoppes grace. And I demaunde firste, what callest thou heresie?

Bern. Heresie is an opinion inuented by mans fantasie, being contrarie to the holie scripture, openly taught and stoutelie mainteyned.

Mil. Thou sayest well. Nowe consider what followeth. To committe the cure of soules to a Boye, or to a wicked or vnlearned dolte, is the opinion and the pronoūced sentence of thy Bishoppe of Canturburies grace. It is inuented by mans fantasie for moneye, and it is agaynst the Scriptures, and it is openly taught and published. For it is with a solemne seale, caried abroade in writing, and confirmed, and it is stoutelie mayntayned. For no man may withstande it, but hee shall be suspended and excōmunicate. Therfore to whō this definition of Heresie pertayneth, he is an Heretique, whether hee be Pope, or Archbishop. This good Bishop Robert of Lincolne saith furthermore, That those Priestes or Pastours, which come as it were, in ỹ place of christ,

They swarme throughout the lād, God redres it when his will is.

and doe not preache the worde of God, although they had no further wickednes, yet are they Antichrists, and Sathan transfigured into the Angell of lighte, theeues, and robbers, the killers and the destroyers of the Sheepe, making the house of God a den of theeues.

Bern. Indeede I cannot wel denie this, that thou sayest: that many of vs are woꝛse learned, and that is blame woꝛthie in vs. But I haue reade that obedience is better then Sacrifice, and wee are moꝛe obedient, and this is your great faulte, that you will not be obedient to the higher powers, in these policies and such like.

Mil. That Texte of Samuell is wꝛong wꝛested, and maketh soꝛe agaynst your side, foꝛ it is, the pꝛecise obedience, to Gods woꝛde, that is there commaunded, and to adde nothing thereunto, by our foolishe intents (as king Saule did) are we there charged. Nowe, foꝛ obedience to policie, I doe aunswere that the popish pꝛiesthoode, and the Euangelicall Ministerie, and the making and appointing of them, and the foꝛme of the Sacramentes are not belonging to policie, but *ad cultum Diuinum*, only & wholy. In ỳ which, he that passeth Gods woꝛde,

deser-

deserueth Gods wrath, as Saule did, not only by the leauing of the remnauntes of the Amalechites, but also because hee was to bolde in Gods businesse, touching the Sacrifice.

Bern. Yet seeing some men (whiche bee now counted amongest these Ministers) did in King Edwardes dayes, vse this apparel, hauing then a feruente zeale and good conscience, and nowe refuse it: it seemeth not that they are mooued with zeale and conscience, but with contention, desire of nouelties, and singularitie.

Mil. Paule serued GOD with feruent zeale, and a pure conscience from his progenitors, yet comming to more knowledge, did finde and confesse those thinges, to bee hurtfull and vile, which he had esteemed and vsed as profitable. And albeit that hee had circumcised Timothie, yet woulde hee not suffer Titus to be circumcised. Euē so some such as proceede in knowledge and experience, doe finde this apparaile hurtfull and vile, which afore they thought profitable, or at the least not hurtful at all. And albeit charitie did moue thē, to beare with the weake, as it did Paule to circumcise Timothie, yet faithfulnesse to keepe the truth of the Gos-

pell, where it hath bin longer preached, causeth the same Preachers not to yelde, to any force or importunitie, after the example of Paule, that would not circumcise Titus, not of anie singularitie, and desire of nouelties, but of faythefulnesse, zeale, and good conscience.

Bern. Yet the Bishops being tried men, of great zeale & knowledge, thinke it meete, that your Ministers should followe them, or else be put to silence.

Mil. The Apostles of Christe, seeing a man casting forth Diuelles in the name of Christe, would haue forbidden him, because hee followed not them. But our Sauiour Christe saieth: Forbid him not. Nowe these our Ministers followe Christe and his Apostles. Who then dare forbidde them? The Apostle Paul saith, That some preach Christe thorowe enuie and strife, to increase my bandes, and some of good will. What thē saith he? Yet Christ is preached all manner of wayes, whether it bee vnder a pretence, or sincerelie, and I therein reioyce, yea and will reioyce. Thou mayst see therefore (O Bernarde) that they are lead with a contrarie spirite, that put them to silence, who preache Christe as purelie as

euer

euer men did, since the time of the Apostles: the verie Bishoppes their enemies, being taken to witnesse. What though they will not followe them in popishe trifles: Is this a iuste cause, why Christe by them should not be preached? Was there euer the like example in Christes Church, that none should preache Christe, vnlesse hee woulde weare such a cappe & a tippet, such a Cope and a Surplesse: Of Antichristes munckerie, or other corrupte tymes we talke not, neyther in a Christian reformation, maye they be once looked backe vnto. Let them repent therefore, that hinder the preaching of Christ, for any such cause. For Christ wil not suffer it vnauenged.

All vpright men cõfesse this to be true.

Bernarde. Yet because al Bishoppes in Englande, and many good Preachers whiche once had refused this apparell, yet nowe by occasion, haue receyued it agayne: and but a fewe there bee, that yet still refuse it: Therefore it seemeth to be more expedient, and lesse daunger of offence in the Church, to bringe a fewe of small estimation, to a conformitie with the Bishoppes, and theyr great number so esteemed, than to suffer inferiours, to differ from the Bishoppes, and chiefe Prelates.

Mil. When Peter and Paule were at Antioche, they both did eat meate with the Gentiles. But at the comming of certayne from James, Peter fearing them of the circumcision, withdrew himselfe, so that other Iewes there, and Barnabas also, were brought into the same dissimulation. Then Paule withstoode Peter openly, as worthy of reproche, for giuing of an example to the Gentiles, to keepe Iewish obseruations. Wherefore if right proceeding in the truth of the Gospel, haue made both these parties once to agree, in leauing of Popishe apparaile, as it did Paule & Peter, in leauing of Iewish rites, and then feare and respect of some persons, mooue now the one parte, (as Peter was mooued) to shrink back to rites reiected: in such a case, the most expediente way, to auoyde all daunger, is without regarde of person, multitude, feare, or fauour, to keepe and maintayn the truth of the gospell with sinceritie and libertie, vnseparable from the same, as did Paule at that time.

Bern. But christian obedience, requireth the obseruation of all things indifferent, cõmaunded by authoritie. And these thinges (they say) are indifferent.

Mil. Wa-

Mil. Waſhing of handes amongeſt the Iewes, was a thing much more indifferent of it ſelfe than this apparaile, & not ſo much abuſed of the Phariſees, as this of the papiſtes. Yet this being commaunded and vged by them, that had authoritie, our Maiſter Chriſt defēdeth the not obſeruing of it, and chargeth the maintainers of it, with the breaking of Gods commaūdements, for their owne traditions, and with hipocriſie, and the blinde leading the blinde. And ſo concludeth, (as may appeare euidently) that the authoritie, and obedience of chriſtians, ſtandeth neither in commaunding, nor obſeruing, but rather in rooting vp all ſuperſtitious abuſes.

Of indifferent things note.

Bern. But the caſe ſtandeth thus, that authoritie will not. Nowe if the Prince might be thereto perſwaded, the Biſhops ſeeme, that they would bee glad, to aboliſhe theſe Garmentes, and all ſuch as thou ſpeakeſt of. But if the Prince will force al Miniſters to receaue them, or elſe put them from their liuings and miniſterie: then it ſeemeth better to keepe the miniſterie and liuings, and the libertie of ſincere doctrine, with this apparaill, than without it to loſe all, and to leaue the church deſtitute, and ſo

sore offende the Prince, that hath restored the preachers and the preaching of Christs Gospell.

Mil. Thus haue the London Ministers, the hartes & consciences of the Bishops, of their side, by thy graunt. Now if ỳ Bishops and preachers, respecting God & the cause onlie, haue wished and perswaded not to vse this apparel, as Ioab did, not to number the people: and yet respecting ỳ Princes commaundement, cõtrarie to their former mind should yelde indeede, as Ioab did, then were it to be feared, such sequele of plagues ouer ỳ people, with great griefe to the Prince, as was then in Iuda. These thinges thus considered, moue many good preachers, to be cõstante and syncere, as in minde & doctrine, so in conuersation and manners, reproouing and refusing all popish trashe, especially the furniture of that Idolatrous, blasphemous, and trayterous priesthoode, moste pestilent enimie to al christian authoritie, & Princely dignitie. And therefore many good Preachers, be rather resolued for preseruation of the Prince, and people, from the wrath of God, by losing of liuings & liues, to cõfirme their doctrine, truelie taught, than keeping liuings with flatterie, endaungering the

A Christian aunsvvere, and ought to be practised of al true Preachers.

Prince

Prince & people, to build & bring againe ý, which by faithfull preaching they haue deſtroyed. So can not ſuch preachers be put to ſilẽce, their dedes ſtil declaring & cõfirming their doctrine: nor ý church by thẽ deſtitute, who are ſo readie to confirme true doctrine w̃ ſyncere rites & maners, whiche ought to giue no offence to a godly Prince or people, whoſe ſaftie next vnto gods glorie is chiefly herein ſought.

Bern. I heard M. Doctor ſay, that ý London miniſters made many argumentes, but they could not proue their Minors. I praye thee what meant he by that worde, for I vnderſtand him not. And what were their argu ments tell me, if thou knoweſt. For I do not ſo much miſlike your ſide, as I did: thou doeſt anſwere me ſo ſullie to al ý I demaũd.

Mil. I wil plainly tell thee, ſome of their arguments: & thou ſhalt finde in thẽ ſo good reaſon, that thou ſhalt not bee able to denie them, whatſoeuer M. Doctor or M. Proctor do ſay. They reaſon thus, as thou mayſt ſee in this Table: where thou mayeſt perceyue the firſt ſentence of the argument, to be called the Maior, & the ſecond the Minor. And the Minors for the moſte parte, are open to the ſenſes, and experience of all menne,

that

that will not be blinde of wilfulneſſe, ſo that they neede no further demonſtration, but onely Geometricall, ſuch as maiſter Beza vſeth with that Aſſe Heſhutius. As for the firſt Minor, that this Popiſhe order doeth not edifie, we haue the experiẽce in all mens ſight, by Paules Church in London, and the glorious ſhewes there, like as in all the Cathedrall Churches in England, where theſe things are moſt vſed, the people are leaſt edified in Chriſt, becauſe they continewe ignorant of Chriſt, being ſatisfied with their olde ſuperſtitious ſhewes, and therefore are moſt vnreadie, and vnmeete to receaue anie profite, by Chriſtes wordes and Sacramentes. Where contrariwiſe, in all ſuche Churches, where theſe thinges are caſte away, the people growe more in knowledge, and come by greater numbers, & with greater reuerence, to receaue the holy Sacramentes.

Bern. I heare manie ſaye ſo, I can not denie.

Mil. But learne once to ſee, with thyne owne eyes. Whether doeſt thou think, that the Copes, and the Surpleſſes, the Piping and the ſinging within Paules Churche, or the preaching onely, without this geare, in the

the Churchyarde, doth more edifie?

Bern. Truelie no man dare denie, but that the worde doth more edifie. But theſe things alſo do edifie.

Mil. To poperie peraduenture, whiche was the vſe wherevnto they were ordeined. And therfore in Chriſt they can not edifie, as by thine owne aunſwere (ſeeing thei haue Gods worde within, and without ỳ church, and that which is without, hauing no popiſh ordure, doeth more edifie) it followeth by reaſon, that theſe popiſhe things do not edifie. Like as alſo to knowe, what can edifie, & buylde any thing, it is neceſſarie, to bring thinges of like ſubſtance. For chaffe, ſtraw, and ſtubble, can not builde nor edifie with anie precious mettall: carnall thinges can not make the perfect building of things ſpirituall. Theſe thinges are chaffe, and the worde of God is pure wheate. What hath chaffe and wheate to do together? Chriſt is the Spirituall Rocke and foundation, vnto whome we muſt bee edified by ſpirituall meanes, ioyning ſpirituall things to ſpirituall, as the Apoſtle ſayth. And doeſt thou not beleeue, that Chriſt our Sauiour knew what could edifie, and that alſo, hee would haue appointed vs theſe thinges, if they could

could edifie?

Bern. I haue a good opinion of our maister Christ.

Mil. O Bernarde, it is but an opinion in deede, & no perfect faith, that any can haue that will not reste vpon Christ wholly, and thinke his doctrine and doinges sufficient, for our instruction in all thinges. But loe, here is the table of some of their argumēts.

Maior. Al things in the Church ought to edifie.
- 1. Corin. 14. Al things ought to bee done to edifying.
- 2. Cori. 13. According to the power which the Lorde hath giuen me, to edifie and not to destroye.

Minor. These things do not edifie
- They hinder the simple, Bucer in Epist. Pag. 7.
- They make ỳ papistes more obstinate, Bucer in 18. Matth.

Therefore they ought not to be in the Church.

Precepts

Precepts of men muſt not bee receiued in religiõ & worſhipping of God

Iſaia 29. Becauſe this people drawe neare me with their mouth, &c. *Maior.*
Mat. 15. In vayne doo they worſhip me, &c.

Theſe are precepts of men

They were takẽ from the Iewes or Gentils, *Gloſſa ordinar. in Ezek. 44. Durand. ration. diuin. 3. Plati. in vita Silueſt. Poli. li. 4. Mani. Cu.* *Minor.*

Therefore they ought not to be receaued in Religion, and worſhipping of God.

Offences and ſuperſtitions ought to bee auoyded.

Matt. 18. Whoſoeuer ſhall offende, &c.
1. Cor. 8. If the meate offende thee, &c.
1. Cor. 10. All things are lawfull, but, &c.
Rõ. 14. It is good neither to drink wine, &c. *Maior.*
Iſa. 52. Depart, depart ye, go out from thence, and touche no vncleane thing, &c.
2. cor. 6. What cõcord hath Chriſt w Belial?
Reuela. 18. Goe out of hir my people, &c.

Bucer in 8. Math. The iuke warme gospellers know wel inough, that Antichristes Ceremonies, that is to say, such as haue bin brought in besides the worde of God, are of no force. And because they are externe things, wherin wee haue libertie, they wil vse them still: not regarding that many things are laweful, which are not expedient: and that your libertie muste serue others, whome they offende, and also obscure ỹ glorie of Christ. For they confirme the ignoraunt in errour. They make bolde the defenders of thē, the professeth enimies of Christ: and thei ouerthrow the faith of the weake.

Minor. These orders offende, and are superstitious.

Therefore they ought to be auoyded.

Christian

and an English Chaplaine.

Maior. Christian libertie must be reteyned

- Gala. 2. To whom we gaue not place by subiection for an houre, that the trueth of the Gospell. &c.
- Galat. 5. Stande faste therefore in the libertie wherwith Christe hath made vs free, and be not intan. &c.
- Colos. 2. Wherefore if yee be dead with Christe from the ordinaunces of the worlde. &c.

Minor. These are against Christian libertie

- Bucer. *in Epist. pag. 2. Item in 18. Mat. Augustin. in Epist. 119.* sayeth, That mens presumptions are more intollerable, thē the burthens of the Lawe.

Therfore they must be reiected. I.j.

Maior. No Idolatrous remnauntes nor monumēts may be reteyned.

- Exod. 34.
- Deutero no. 7.
- Deutero. 12.
- Deuteron. 13.
- Iosu. 23.
- 2. King. 23.
- Isaia. 27.
- Isaia. 30.
- Ezek. 6.
- Zophon. 1.
- August. *tom.* 10. *Serm.* 6. The Christians are bounde to doo, as the Iewes were cōmaunded. Deut. 7.

Minor. These are Idolatrous monumentes & remnauntes

- The popishe Priesthoode was Idolatrous, whose garmentes these were, whereby they are knowne Idolatrous remnauntes.

Therefore they may not be reteyned.

Nothing

Nothing may be thruſte into the Church, contrarie or beſides the Scriptures.

Deut.4. Ye ſhall not adde.&c.
Deut.5. Ye ſhall not decline.&c.
Ioſue.1. Neither to the right hand.&c.
1.Sam.13. Thou haſt done fooliſhlie.&c.
1.Sam.15. To obey is better.&c.
Iere.23. What is ẏ chaffe to ẏ wheat?&c.
Ezec.13. Thus ſaith the Lorde.&c.
2. Timoth. 3. All Scripture.&c.
2.Epiſt.Iohan. If any bring not.&c.

Maior.

These are cõtrarie & beſides the Scriptures.

Deut.12. Thou ſhalt not do ſo, to ẏ lord.&c
Iohn.4. Neyther in this moũtaine.&c.
2.Cor.6. Be not vnequallie yoked.&c.
Act.15. That thei abſtein frõ filthines.&c.
Gal.5. Stand faſt.&c.

Minor.

Therfore they may not be thruſt into the Church.

Bern. I thanke thee hartilie, I neuer vnderstoode so much Logicke, nor so much of this matter before. But yet me thinke the Minors are not so euident as the Maiors are, Therefore I praye thee Miles, declare them a litle further, and more euidentlie vnto me.

Mil. I will do it willinglie. For I would faine call thee & all others, to the simplicitie of Christes gospell, from this hypocrisie of garmentes.

Bern. Why callest thou it hypocrisie? Thou speakest farre worse of it, than the London Ministers do.

The Apostles neuer sought to bring any estimation to the word by apparell.

Mil. I speake rudelie, like a blunt souldiour, but yet truelie. For vndoubtedlie, to make a shewe of their profession, howe holie folkes they were, or to gette them reuerence by garmentes, it was a poynte of the Pharisees, or of the Idolaters, of the Chemarims, of Cybeles Priestes, of the fonde Philosophers, as the Cinici or Stoickes, or finallie, of the Heretickes, as the Manichees, the Montanistes, or the Nestorians, and Nouatians. But the true Saintes neuer did it, that we can reade. And our Maister Christe, his Prophetes and Apostles, were moste troubled by suche, as most maintayned

tayned this outwarde geare: as nowe are in Englande his chief seruauntes, and most worthie, faythefull and paynfull Ministers of his holy worde: with whome I, and manie other that feare GOD, desire to haue our portion, rather than with ỹ proude Prelates, that persecute them, vnlesse they doo right speedily repent.

Bern. No more of this geare, it is odious. But tell me more of this firste Miner, howe these things do not edifie.

Mil. Though ỹ proofe should be required rather of thee, ẏ thy side, that holde the affirmatiue: yet loe, I refuse not. And thou maist perceaue by my talke, & by all these bruites abroade, and by the bitter contention that is fallen amongest the learned, that these thinges do not edifie. For such thinges as rayse contention in the Church of Christe, do not edifie. These ragges haue raised such a contention in England, as neuer was, since the gospell was in Englande. Therefore they do not edifie. They choke the synceritie of the gospell: they staye and stoppe the course of the gospell: they declare them to be halters that weare them: they ioyne hands, and drawe the yoke with the wicked Papistes: they declare no true signes of repentaunce,

whyleſt they are not aſhamed of the ſhewes, of their olde whoriſhe ſuperſtitions: they giue Chriſte a reede in his hande, and attire him with a crowne of thorne, as though hee were vnable to appointe his Miniſterie and Sacramentes without mens deuiſes: they take away the differēce of the olde and new Teſtament: they keepe the people in blindneſſe, and in the heauie clogge of cōſcience, that they thinke ſtill, that no Sacramentes are rightlie miniſtred without them: they cauſe Chriſtes ſeruauntes, the true Preachers, to be euill ſpoken of, as the traditions aforetime, did Chriſt and his Apoſtles. Howe dare any man affirme then, for verie ſhame, that theſe ragges do edifie? And if they do ſo, they muſt bring more, than their owne bare authoritie, leaſt they bee founde ſubiect to this ſentence of Iſaiah, Wo vnto them, that ſpeake good of euill, and euill of good: which put darkneſſe for light, & light for darkneſſe. Wo vnto thē that are wiſe in their owne eyes, & prudent in their owne ſight, whiche buylde againe ẏ things that they haue deſtroyed, and make themſelues tranſgreſſors.

The defenders of thes ceremonies haue their ovvn cōſciences to vvitnes theſe things to be true.

Bern. I praye thee refrayne from theſe raging heates, ſo can I like thy talke verie well.

Mil.

Mil. Theſe are no carnall paſſions, nor rages as thou ſuppoſeſt. But as my ſayings haue their grounde of Gods holie worde: ſo, I thanke God, I doo feele the zeale of gods glorie, and the loue of my Brethren, leade me thus to ſpeake. And the verie hatred of that Romane Antichriſte, and the griefe of harte, to ſee the godlie Preachers, by this vile occaſion, perſecuted, ſpoyled, and priſoned by their brethren, and rayled vpon by the papiſtes and Neutralles, and their places occupied by ſuch, as will onelie weare the garmentes, may trouble anie Chriſtian conſcience. And marke who are the moſte readie to weare this popiſhe geare . Euen the papiſtes, the moſte enemies of the Goſpell: for they would neuer yet refuſe them, but by their craftie packing, haue cauſed many other, that haue no courage for the trueth, but goe backwarde not forwarde, to turne to them, contrarie to the precepte of God by Ieremiah : Let them returne vnto thee, but return thou not vnto them. And I will make thee vnto this people a ſtrong braſen wall. They ſhall fight againſt thee, and not preuayle. &c. Beholde what the way is to edifie: to turne wholie from the wicked vnto God onelie: as the Lorde ſaith

None cā be to carneſt in a good cauſe, for God & his Church.

Papiſts and the verieſt aſſes moſte redie to the ragges of Rome.

agayne by Ieremiah: O Iſraell, if thou returne, returne vnto mee. Shall my Heritage be vnto me, as a birde of diuers coloures? Saieth the Lord by his Prophet Hoſea, Ephraim hath mixed him ſelfe amonge the Heathen. Iſrael is as a cake on the hearth not turned. Agayne, They returne, but not to the moſte Highe. They are like a deceytfull Bowe. Whereby wee maye learne, that the whole turning vnto God, from all ſuperſtitions, and not the patched turning is, that which doeth edifie.

The waye to edifie in Chriſtes Kingedome, is deſcribed in theſe woordes: In that daye (ſayeth the Lorde of Hoſtes) I will cut off the names of the Idolles out of the lande, and they ſhalbe no more remembred. And I will cauſe the falſe prophetes, and the vncleane Spirites to departe out of the lande. And when anie ſhall yet prophecie, his father and his mother ſhall kill him. And in that daye the Prophetes ſhal be aſhamed of their viſions, neyther ſhall they weare, their roughe garmentes to deceaue. Beholde nowe that the ſpreading of Chriſtes Kingdome, is to take awaye the verie names, and all monumentes and remembraunces of the Idolles, and to make

Chriſtes church can nor avvaye vvith names of Idolatries, muche leſſe vvith their ceremonies

the

the false Teachers ashamed of theyr Garmentes, wherein they haue mocked God & his people.

Thou mayest easelie perceaue hereby (Bernard) that to appointe these garments as ornamentes for Christes Ministers and Sacramentes, is not the right waye to edifie Christes people: no more than a Skarre Crowe can geather Crowes, or a Wolues skinne, can please the sheepe. Our Sauiour Christe, tooke awaye the Garmentes, appointed by his father, because in his spirituall kingdome, they could nothing edifie. And shall Antichristes Garmentes & toyes therein edifie? Christe reiecteth al the outwarde forme of worshippe, both of the Iewes and Gentiles: and sayeth, That his father will from thence forth bee worshipped in Spirite and trueth. And he knew the best of al others, what could edifie.

Furthermore, thus bitterlie to striue for the mayntenaunce of Popishe garmentes, after the Pope is banished: for massing garmentes, after the Masse is abolished: for the ragges of that Idolatrous and blasphemous Priesthoode, where wee saye, It is detested and abiured, it is a great madnes. Therefore it can not edifie.

And this mayntenaunce of the monuments of their olde ſpirituall fornication, doth declare that men haue not yet repẽted of their olde ſpirituall fornication. Wherefore this doeth not edifie. No (of the contrarie) it maketh to edification, to bring the popiſhe prieſthoode into full deteſtation. But that can neuer be, ſo long as their garments are appoynted by authoritie, to bring honour & reuerence, to Chriſtes miniſterie, and Sacramentes: the ſtrumpettes gariſhe geare, to attire the moſte chaſte Virgine: Antichriſtes whoriſhe ſmocke, to Chriſtes pure ſpouſe, howe can this edifie?

Bern. Stay thy ſelf, thou wilt neuer haue done. Goe nowe to the ſeconde, that theſe are preceptes of men.

Mil. Why? doubteſt thou of that? They are not of God. For it is not written in Gods booke, that the Miniſters of GOD, ſhould weare the garmentes of the Idolatrous prieſtes: but the contrarie, as is partlie declared, and ſhalbe made more playne hereafter. Therefore not being of God, they muſt eyther come from man, or frõ the Deuill, or from both together.

Bern. Nay, there be many things, that are left indifferent: as all the creatures of

God

God, may be indifferently vsed, or not vsed. And therefore by authoritie may bee commaunded.

Indifferent thinges made intolerable four vvayes.

Mil. Besides that in matters of Religiō, mens commaundementes are vayne: There be foure things which may make things indifferent by creation, not indifferent to bee vsed of Christians. The first is, If that they beare the markes of the Idolles, as straūge formes, onely vsed to ẏ purpose: or straūge names vsed onely in the idolatrous seruice, as Cope, or Surplesse. 1

The seconde, if they be by vsage superstitious: so that vnto them is attributed any kinde of holinesse, as though without them, the sacramentes coulde not be ministred. 2

Thirdly, if they be commaunded against christian libertie, to bring Christian men into bondage, that they may not refuse such thinges, as are against their conscience. 3

Fourthlie, if they giue any offence. 4

In the which foure things, against these garmentes, we may take exceptions. And for these and such like causes, the Apostles forbadde both Iewes and Gentiles, euen all the Christians, things offered vnto Idolles, in their firste Decrees: to teach by theyr factes and deedes the same, that they had spoken in wordes: that the Idolles and

all

al that to them belonged, ought to be abhorred of all true Christians. And therefore in the same place, it is called ἀτιγμα, the filthines of Idolles.

Bern. Paule giueth leaue to eate ỹ meate offered vnto Idolles, afterwarde.

Mil. Yea, after this there arose a doubte amongest the brethren, whether they might eate such flesh, as was solde in the market, and so eaten at the tables amongest other meates, vnknowne to haue come from anie Idole. Which was a farre other thing than the vsing of these thinges about the Sacramentes. To this the Apostle answereth, that as the earth and all that therein is, belongeth to the Lord: so may man vse al meates, & creatures, receiuing them w̄ thankes giuing, at the Lordes hande, to his glorie, without anie further care, whēce they come, so that none be thereby offended. But if any man do tell thee, that it is a thing once dedicate to the Idolles, thou mayest not vse it. And hereby it appeareth, that the creatures (though they haue bin abused) that beare no name, nor forme of any abuse, neither giue offence by the vsing of thē, may be reteined. But if they haue the forme, shewe, or name of things Idolatrous, they are to be abhor-

Note this.

red

ted for two causes. The one, least we should seeme, to haue any part or communion with the Idolaters: which were against the glorie of our God. The other, least the weake brother be boldened, to vse the thinges sacrificed to Idolles. And so thy weake Brother perishe, thorowe thy knowledge, for whome Christ died. 1 2

Thus may we note two sortes of Idolothites, or things belõging to Idolls, Some haue their names and formes chaunged frõ common vsage, and so by forme & name, do retaine, the memoriall of the idolles: whose names and memorie God will haue to be abolished. Such are properlie called the monumẽts of Idolatrie. These ought by Gods lawe and mans lawe, here in Englande, to be done awaye, or with dishonor, at te least, to be defaced. The seconde, are such, as neither are altered in forme nor name, the whiche may still be vsed: as the flesh solde in the market, and eaten at the table, & these maye be called indifferent: so that in the vse of thẽ, no brother be offended, nor against his conscience vrged. But the creatures that are called gods, are accursed and maye not be vsed. All the Idolles were creatures, yet by Moyses & Paule they are called Diuels. TVVO sorte of Idolothites. 1 2 Nota.

There-

Therefore the partaking with them, is the partaking with Deuilles: and the verie places, where the Idolles were worshipped, were detestable, and are called hell afterwarde. Their great Idoll, wherevnto King Ahaziah sent, in honor called Baalzebub, by his worshippers, was, by the godlie Iewes that hated Idolatrie, called the chiefe of the Deuilles, and so his name continued. Such hatred did they beare to all thinges appertayning to the Idolles. Therefore biddeth Moses to destroye all those Idolatrous monumentes. And Isaiah biddeth vs to counte their idolatrous Ephod (which was ỳ chief garment of their Priest) as a menstruous cloute, and vtterlie defie it. Therefore this geare, that beareth the names & formes still of their Idolothites, can not bee named amongest the things indifferent, though we graunt the substaunce, and matter of them, of it selfe indifferent: neyther can they bee commaunded to be vsed in the ministerie or Sacramentes, which are matters of Religion in any wise.

Bern. Yes. If the Prince commaund it.

Mil. Gideon was a Prince, who made and commaunded an Ephod, a riche robe, or garment for a Priest, and appoynted it

for

for his citie Ophra. But this was the cause of the destruction of him and his house. For as we reade Abimelech, the sonne of his Concubine, did vsurpe the Kingdome, and did slaye seuentie and niene of his brethren, the sonnes of his Father Gideon, vpon one stone. Then this Abimelech, after hee had thus cruellie slayne his brethren, & his Mothers kinred that had set him vppe, and destroyed the Citie Shechem, that had made him King, he had his deathes wounde by a Woman, yet woulde hee haue his Page to runne him thorowe, with his sworde moste desperately, & so the whole familie perished moste miserablie. And no man can alledge any other cause against Gideon, but onelie that which the holy Ghoste giueth, that hee made this Priestes garment, and appoynted it for his Citie, without any warraunte of Gods worde, of a good intent onely. So sore and perillous a thing it is, to deale in Gods matters, by mans fantasie.

Good intents vvithout vvarrāt displease God.

Nadab and Abihu, for the taking of fire, which God had not commaunded, were sodenlie burned with fire from heauen. Vzza was sodainlie slaine, because he would helpe forwarde Gods worke, by his good intent, without Gods warraunte. King Saul dealeth

leth in sacrifice (a matter of religion) without Gods commaundement, but (by ỳ same wise policie, that is alleadged for the garmentes) to reteyne the people together: yet for this cause loseth he his kingdome. Also King Vzziah is striken with Leprosie, and cast out with shame, because he dealeth in sacrifices (matters of Religion) without gods worde, by his Princelie authoritie. Thus God will haue the Princes to knowe, that they are but men, & therefore that they may not medle in his matters, without his word and commaundement. For as Samuel said to Saul, so saieth he still vnto all: Hath the Lorde as great pleasure in Sacrifices, as when his voyce is harkened vnto and obeyed? Beholde, to obeye is better than sacrifice: and to hearken, is better, than the fatte of Rammes. For transgression and rebellion against Gods worde, is as witchcrafte and idolatrie. Wherefore thus saieth God by his seruaunt Moses, to Kings & to al others: That whiche I do commaunde thee, that onelie shalt thou do: thou shalt put nothing too it, nor take nothing from it. Loe, this is the grounde of true Religion.

And in matters of policie also, ther must be some discretion. For the Prince commaun-

maunded the two Captaines and their hundred souldiours, to fetch Eliiah vnto him, a thinge that may seeme indifferent, but the fire of God deuoured them. So Kings haue their law howe farre they shall commaund. And the subiectes by the same may knowe, howe to obey. For God when he setteth vp Princes, hath not giuē ouer his owne right and authoritie. They are but his stewardes and Bayliues, to see his will executed, in al things, not their owne lustes and plealures. In euill commaundements therefore to disobey them, is none iniurie vnto them.

Bern. We thinke I smell a ratte in this geare. All is not golde that glittereth. But I pray thee tell mee, howe thou doest proue them, preceptes of men, as thou waste about to doo.

Mil. I say they haue no ground of gods worde, therefore they are preceptes of men. God neuer limited anie seuerall garment for his Ministers to bee knowne by, in the newe Testament, therefore they are playne preceptes of men, and plantes by the heauenlie Father not planted. The papistes them selues wil graunt them to be precepts of men. We thinke therefore, the gospellers should not denie it.

Bern. They denie that they are such pre-
ceptes of men, as Christ speaketh of, to be
brought in, for Gods seruice in religion.

Mil. Amongest the papistes, they were
brought in, and are vsed for his seruice, in
religion, as their owne bookes and doinges
do testifie. Nowe the papistes are men: who
according to ỳ diuersitie of their sectes, Re-
gulare and irregulare, appointed the diuer-
sitie of garmentes: some for the church, some
for holy water, as the Surplesse, Stole, or
Tippet: some for censing the Idolls, as the
Copes: black for the dead: redde for ỳ Mar-
tyrs: white for the Virgins. Nowe all these
superstitious trifles, are preceptes of euill
men: therefore of men.

Bern. But not in Gods seruice & religiõ.

Mil. I do graunt. For God will not be
serued by such thinges: neither will Christe
allowe them in his Religion. And therefore
are they preceptes of men, hauing no allow-
aunce of Gods worde: nor of Christes Gos-
pell, who neither careth for these garments:
nor any other popishe shewes, in the mini-
stration of his holie Sacramentes, or anie
action of his Religion. Neyther doe they
sette forth the glorie of GOD, nor his
worde, nor profitte, but hinder the soules of

men

men from the true seruice of God in Spirite and trueth. And as alwayes, wicked men haue most vrged their owne preceptes: so at this daye these preceptes are more vrged, than Gods holie commaundementes. Would to god there were not to manie exãples, both in the Cities & in the Countries, to proue this matter true. To weare a vestiment, is a precepte of men. And why not a Cope? An Albe is a precepte of men: and why not a Surplesse? A Stole is a precept of men: and why not a Tippet? &c. Al patches of Poperie, are preceptes of menne. Therefore the priesthoode, being taken away, (as the Author to the Hebrewes sayeth) it is of necessitie, that the lawes pertaining to the Priesthoode, shoulde be taken awaye. So that if this were a lawe pertaynning to the popishe priesthoode, to weare a Surplesse at the ministration of the Sacramentes, and at the saying of their Mattins, or their Euensonge in their religion, nowe should it cease from amongest them, which haue renoūced that popish & blasphemous priesthoode, and that false religion: whose body and substaunce (if they wholie hate) they muste needes abhorre all the patcheries that appertaigne to ỹ same religiō.

These traditions more vrged then God his cōmaūdementes.

Patcheries of popishe remnaunts are to be cast off vvith the Pope him selfe.

For the popishe priesthoode is like the lowsie and patched cloake of a filthie begger. Nowe, what a foulnes were this for two wise men, or for thee and mee, that pytying a poore begger, had pulled off his patched cloake from him, to giue him a better: and afterwarde we twayne should fall together by the eares, and the one caste the other in prison, for the refusing to weare, those lowsie ragges?

Bern. Surelie I would be loth to bee in thy companie, if thou shouldest weare anie patches of that lowsie geare: therefore I would be loth to cõpel thee to it by prisons.

Mil. Loe, here is the strife, betwixt our Gospellers. They haue put downe that patched popishe Masse, yet will they haue lowsie patches of it. For the Surplesse is a Massing garment, by the Papistes owne bookes. They haue put down that Antichristian priesthoode, and they will fight for his coates. They are farre more foolishe, than our fellowes the souldiours, that when they had killed Christ, caste lottes for his coate. And I tell thee, Bernarde, thou sayest that thou shouldest loth my companie, if I dyd weare the lowsie patches of some begger: and so I tell thee playnelie, that I doo lothe thee

thee and all thy companie, when I doo ſee you, in the lowſie ragges of poperie. Yet do I not hate you, for thē would I let you alone But I tell you my minde plainely, becauſe I loue you, and ſeeke to do you good.

Bern. Fellow Miles, I thanke thee hartilie, for I truſte thou haſte done me good. I haue marked ſome things, that I ſhal neuer forgett, which I neuer heard nor vnderſtoode before. But how doeſt thou proue the third Minor, that theſe garmentes giue offence?

Mil. Diddeſt thou not heare me ſay, that they cauſe me to loth thy companie? and ſo be ſure they do offende many others: who ſo ſoone as they ſee you in theſe garmentes, their bloud is vpp, remembring howe they burned the booke of God, and that ſuch thei were, that burned their brethren of late, and murthered ꝑ ſoules of their fathers before.

Bern. Tuſhe, this is but your heate, and the offence is taken by you, not giuen by vs.

Mil. Yes, yes. You giue offences in faith, and offences in charitie alſo.

Bern. Howe proue you that?

Mil. You drawe men from the ſtabilitie in Chriſte, and frō the ſynceritie of the Goſpell, whyleſt you cauſe the ignorant to be-

leeue, that Chriſtes appoyntement of his Miniſterie & Sacramentes, are not decent ynoughe without ſome of the Antichriſtian leaue. Agayne, thou boldeneſt others, to occupie other patches of poperie, whileſt thou vſeſt theſe, and buyldeſt them vpp to ſuperſtition agayne. And ye giue them to thinke, that you do not abhorre that blaſphemous & Idolatrous prieſthoode, whoſe garmentes ye weare. Yea the Biſhoppes compel men to weare theſe thinges, againſt their conſciences: and therefore ſinning thus againſt their brethren, and wounding their weake conſciences, they ſinne againſt Chriſte, as Paule ſayeth to the Corinthians, and giue great offences. Again, your offences in charitie are manifeſt. For beſides the men that you ſpoyle of their liuings, howe many women and children, haue cauſe to be offended with your cruell cõmaundement about this geare? And all that be growen to ful ſtrẽgth in the goſpel, & haue their ſenſes exerciſed, to ỳ diſcretion of good & euil, are grieuouſly offended, when they ſee them that haue ſo long a tyme bin teachers, and preachers agaynſt Antichriſte, not onelie weare ſuche ſuperſtitious apparell, but compell others by tyrannie, to come into the ſame bõdage.

More

Moreouer, you giue offences both of faith and charitie, when as you ſtabliſhe the Papiſtes in their olde erroures: and cauſe them to ſaye, That the Goſpellers, can not miniſter their Sacramentes, nor haue anie miniſterie at all, but of their leauinges. And as Hardinge teſtifieth to the Queenes Maieſtie, It hardeneth their hartes, and cauſeth them to looke for more at our handes. Euen as it is reported that Butcher Boner ſaide: They beginne to taſte of our pottage, they will ſhortelie fall to the fleſh. Thus they are moſte offended with this Popiſhe ware, that beſte doe like it. For they are confirmed in theyr malice, and ſuperſtitions: and are boldened to doe that, whiche is without fayth (and therefore is ſinne) and whiche is without the warraunt of Gods worde, and therefore muſt needes be done with a doubtfull conſcience. Thus Papiſte and Goſpeller, weake and ſtronge are offended, ſome in fayth, ſome in charitie, by theſe patches of poperie, and lowſie Romiſhe ragges.

Bernarde. Thou vſeſt thy tearmes to ſpitefullie, yet thus to call them. For if they were lowſie, I woulde not weare them, I promiſe thee.

Mil. They are worſe than lowſe: for they are ſybbe the ſarcke of Hercules, that made him teare his owne bowels a ſunder.

Bern. Let goe theſe wordes, and come to the fourth poynte, howe theſe thinges are againſt the Scriptures, or beſide the Scriptures.

Mil. They are beſide the ſcriptures, becauſe that no manner of appoynted apparel for Chriſtes Miniſters, nor anie ſacramentall garmentes, are once named in the newe Teſtament: which is a booke all ſufficient, to inſtructe vs to all well doinges. By the which we may learne, what Chriſt required of his Apoſtles, and what ſimplicitie they vſed in their garmentes, and ceremonies, & vſage of their ſacraments. And this is moſt playne, that they borowed no garmentes of the Idolaters, that they had conuerted vnto Chriſte: which is the ſcope of our Diſputation. For this is the queſtion, as it is nowe in controuerſie: Whether it be againſt, or beſides the ſcripture for them to weare the garmentes of idolatrous prieſtes, that haue bin the meanes, to beate downe their Idols, and to baniſhe their Idolatries? The queſtion alſo may runne further: Whether anie true Biſhoppe of Chriſte, may compell his fel-

fellowe Biſhoppe, and fellowe Miniſter, by priſon ſo to do: But this declareth Rome to be come home to our gates, and Chriſtian libertie in this point, to be vtterlie baniſhed. Therefore I will not nowe medle with it. Howbeit, I do aunſwere to ỳ former, that, if Paule called all the carnall and outwarde holines, and all that he might truſte in, concerning the fleſh, vnder Moſes lawe, donge, loſſe, and droſſe, for Chriſtes ſake: then muſt all ỳ Idolaters (be they papiſtes or others) counte all their hypocriticall ſhewe of holineſſe, dunge & droſſe. And that they ſhoulde do ſo, GOD by his Prophete Iſaiah doeth teache thē, to deteſte and deſtroye into powder, thoſe things that were about the Idols moſt precious. And ſayeth, that this ſhalbe the token, and fruite of the taking awaye of their former ſinnes, when they ſhall make al the ſtones of the Altars, as chalke ſtones, broken in peeces, that the Groues & Idols may not ſtande. Againe ſayeth he: Pollute the couering of the Images of ſiluer, & the Ephod of the image of golde: and caſt them away, as a menſtruous cloute, and ſay vnto it: Gette thee hence. Wherefore I aſke thee, if thou thinke of cōſcience, that Iſarah could ſuppoſe, that the little ragges of the

Idolles, should be kept in reuerence, for comelinesse, and to beautifie the ministerie & sacramentes, when he had giuen such terrible charge against the greatest?

Nowe furthermore, because these priestlie garmentes were carnall shewes of the papistes, they are dunge and drosse, and so beside the scriptures. But as they are Reliques and ragges, belonging to the moste blasphemous Altars and Idolls, so are they against all the scriptures, that commaunde the vtter abolishinge of Idolatrous remnauntes: whereof I coulde alleadge manie places. Therfore as the wearing of the garmentes, of the Chemarims, of the Priestes of Baal, or of Mahomet, in the ministerie, and in the sacraments, were besides, or contrarie to the scriptures, if anie of these shuld be commaunded, for decencie and order. So these popishe garmentes, are besides, and contrarie to the scriptures, because the Idolatrie of the papistes, hath bin as wicked, and abhominable before God, as anie of these. God also sayeth by his Prophete Zephanaiah, that he will cut out, the remnaunt of Baal, and the names of the Chemarims, and the priestes, and all those that are clothed with straunge apparell. Therefore it is

it is beſides or agaynſte the ſcriptures, to mainteyne ſuch remnauntes of ſuch prieſts, and ſuch ſhewes of ſtraunge apparell borowed from the Idolaters. The Prophete Hoſea teacheth, That the people of God, may not mixe their religion with other people. Therefore it is beſides, or agaynſt the ſcripture, to mixe our true religion and ſacramentes with the doings of the papiſtes. Zachariah ſayeth alſo, That the falſe prophetes ſhalbe aſhamed of their viſions and garmentes, wherein they haue deceaued. Therefore it is beſide, or againſte the ſcriptures, to compell Chriſtes Miniſters to weare them. And though ſome libertie bee permitted by the ſcriptures, for the Church to appointe ſome orders, yet are the boundes ſo limited, that all muſt be, to the glorie of God, and to edification, nothing ſuperfluous or trifling, nothing ſuperſtitious, nor idolatrous. For ſuch thinges, are againſte Gods glorie, againſt the ſcriptures of God, and contrarie to edification, as thou haſt hearde.

Bern. If thou be able to preue, the commaundement of theſe thinges, ſo playnelie to bee agaynſte Chriſtian libertie alſo, whiche is the fifte poynte, thou wilt almoſte per-

perſwade me, to ſpeake no more againſt the London Miniſters.

Mil. That is a thing moſte euident, and therein I doubt not but that we ſhall agree: For to binde a man to doe agaynſt his conſcience, is againſt Chriſtian libertie: but thereto are manie driuen, by this commaũdement, therefore it is againſt chriſtian libertie. The conſcience muſte haue Goddes worde to warraunt the actions. But Gods worde doth not warraunte vs to vſe theſe idolatrous geare, but playnlie forbiddeth the ſame. Therefore man can not haue his conſcience perſwaded, that this ſtandeth with chriſtian libertie. Agayne, to commaunde men, to abſteine from ſuch thinges, as were knowne to belonge vnto Idolles, which are called, *Idolothita*, was the aduouchinge of Chriſtian libertie, and the declaration, that they were no longer vnder that Idolatricall ſlauerie, wherefore the Apoſtles commaunded it at the beginning. Therefore to bee bounde to vſe theſe thinges, is againſt chriſtian libertie. As for the vſe of the matter, or ſubſtaũce of ſuch things, either vnknown or of ſome neceſſitie, I haue tolde thee before, that ſo the creature is indifferent. And to knowe this, is one pointe of Chriſtian libertie,

bertie, like as to flie from Idolatrous bondage, and to teache others to do the ſame, is the practiſe of true chriſtian libertie.

Furthermore, to binde men vpon the perill of liuinge and libertie, to weare thoſe garments, wherein their heauenlie Father hath bin blaſphemed, Chriſtes death derided, his Sacramentes polluted, theyr Brethren deceiued and murthered, in ſoules and in bodies, declareth a verie ſmall ſemblance of Chriſtian libertie. The holy Apoſtles, commaunde men to abſteyne from the filthineſſe of Idolles, meaning by that worde (Filthines) that they coulde haue nothinge to doe with anie thing belonging to the Idolles, but that they ſhoulde be defiled. So doth Paule call the Idolles, Deuilles, and ſayth, that they that eate of their tables, are partakers with the Deuilles, and counteth them partakers of the altar, and ẏ ſame religion, whereof they are partakers, in the Idolothites.

Nowe, theſe garmentes which in poperie haue belonged to Idolles, are filthie Idolothites, that ſerued vnto Diuelles. Therfore are they agaynſt Chriſtian libertie. Againe, to binde men to eate Idolothites, were againſt Chriſtian libertie: therefore to binde men

men to weare the Idolothites, is agaynste Christian libertie. To commaunde them to weare Garlandes, Palmes, Hattes, or eare-ringes, like the Idolatrers, were againste Christian libertie. Therefore to binde them to couer all their bodyes with Idolatrous garmentes, is agaynst Christian libertie. To binde men to obserue Iewishe Ceremonies, were agaynst christian libertie. Therfore are such commaundements, in the ceremonies, of Antichrist, agaynst Christian libertie. Poperie is bondage and slaucrie. And the binding of the Ministerie, and the sacramentes, to such prescript apparel, was parte of the thinges, whereby menne were chayned in poperie: therefore are they agaynst Christian libertie. Wherefore wee must stande faste in the libertie wherewith Christe hath made vs free, and flie from the yoke of bondage, of that Romane Antichrist. We must goe out from that whore of Babylon, that wee be not partakers of hir sinnes, lest we be partakers of hir plagues, and giue hir double, for that she hath giuen vs. Loe, this becommeth christian libertie.

Ber. Why? Thinkest thou Miles, þ euery one that weareth these garmentes, shal haue a portion of the plagues with Antichriste?

Mil. Yea

Mil. Yea surelie. Euerie one shall haue his portiõ, much or litle, that hold any thing of him. And though I doubte not, but that many of the Bishoppes, and sundrie of them that weare this geare, holde Christ the foũdation, yet must needes this chaffe & drosse (as they them selues cal it) be burned from them, by the fire of Gods iudgement. And so by faith and repentaunce, they may be saued: howbeit not without some smell of the fire, as God by his wisdome shal measure it.

Bern. But I am loth to come into that fire of Gods iudgement.

Mil. Prepare for it then betimes, & renounce al superstitious geare, and learne by the word of God, what it is to be a true Minister of Christ.

Ber. I pray thee tell me that, for I would fayne learne, if I wiste howe.

Mil. O Bernarde, thou spakest a worde in the beginning scoffinglie, whiche is thy whole charge, Pasce, Pasce, Pasce, feede my sheepe, feede my flocke, feede my Lambes, if thou loue me, saith Christe to Peter, and to all that take charge of any congregation. Therefore doeth Peter deliuer the same charge ouer vnto others, whome he calleth fellow Elders, & admonisheth them to feede

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the flocke of Chriſte, as much as lieth in them. And Paule counteth all that are called to this ſtate, the Miniſters of God, and the Stewardes and Diſpoſers of his treaſures, and ſayeth in his owne perſon, that which he will haue to bee vnderſtande of others: Woe vnto me, if I do not preache the Goſpell. For a ſtewardſhipp is committed vnto me. Therefore ſaieth he to Titus, that a Biſhoppe or a Miniſter of Chriſte (for theſe two are confounded in the ſcriptures) muſt be Gods ſtewarde, holdinge faſte the worde of faith, according to doctrine, that he alſo may be able to exhorte with wholeſome doctrine, and improue them that ſaye againſt it.

Lo, Bernard, this is Chriſtes firſt marke of his Miniſters, that they feede his flocke, with the wholeſome doctrine of his worde. Secondlie, it is required, that they whiche muſt reprooue others, muſte be vnreprouea-ble them ſelues, that they be watchfull, modeſt, herborous, apte to teache, &c. as Paule writeth to Timothie. Theſe be Chriſtes liuerie garmentes. And what pitious caſe is this, in Chriſtiã churches, to ſee men thruſt out of the doores, and robbed of liuing, and libertie, that haue all theſe markes and liue-

ries?

ries? And to haue such men called in and chearished, that haue none of these, but onlie can reade a little in the Churches, and iett vp and downe idellie in the enemies liueries, as thou maist perceiue (deare frīēd) by thyne owne selfe.

Bern. Why my friende, must euerie Minister or Priest be a Preacher? Must I be a preacher also?

Mil. The scriptures of God, admitte none other, as thou hast partly hearde, and more euidentlie may be proued, howe the lippes of the Priest (as Malachi saieth) must keepe knowledge, and they shal seeke the Lawe at his mouth: For he is the messenger of the Lorde of Hostes. Loe, thou and euerie one, that taketh this office in hande, are appoynted messengers of the Lorde of Hostes. If thou eyther know not this message: or canste not speake it, or wilt not do it, what a messenger art thou? Doest thou not on Gods parte (whose glorie, power, iustice, and mercie, thou shouldest preache) deserue sharpe punishmente? And of the parte of men, ouer whome thou haste charge, and to whom thou art sent as messenger, thou deseruest that their bloud

shoulde be required at thy handes.

Bern. This is soze geare. Thou makest me to tremble at it.

Mil. O would to God, that thou, and all thy fellowes, would turne wholly to Gods worde, and leaue your triflinge hipocriticall shewes. So shoulde GOD be glorified, and Christes Congregation edified, which nowe by the displacing of the godlie learned Ministers, is pitiefullie molested and daungered. What a Decree is this, That no man shalbe admitted, a Minister of Christe, vnlesse he will admitte also and Subscribe to some, yea and manie of the misorders of Antichriste? And as I heard a Bishoppe saye, If it were Paule himselfe, hee shoulde not here bee suffered, vnlesse hee woulde bee conformable to this geare?

Bern. Durst anie man speake that blasphemie?

Mil. Doe they not fulfill the same in their deedes? What was Paule? What was Apollo? But the Ministers of Christ, and the fellowe labourers with others that trulie and purelie preache Christ: although his spirit were more excellent. Paule spake

most

most francklie against all superstitious ceremonies. So do these. Paule was cosited a foole in ẏ world: so are these. Paule counted al the pharisaical shewes of garments, & al other traditions of his fathers, dunge and drosse: so do these. So that thei haue one cōmon cause. Paul was persecuted of his brethren, fained christians: so are these. Take heede nowe Bernarde, whether thou wilt ioyne with the proude persecuting, or the poore persecuted Ministers of Christe.

Ber. I would fayne take Paules parte.

Mil. Then must thou leaue thy pharisaisme, thy shewes of garments, as he did.

Bern. Ah, then muste I leaue my Benefice.

Mil. God will send thee some other seruice. Thou were better to become a souldier again at Barwick, for defence of thy cosi-trey, (for it is a state allowed by Christe, by Iohn Baptist, & by Peter) than to continewe in this state, wherein thou heapest so much bloud vpon thy head, thorow thine ignoraunce, and deceauest thy selfe & others, thorowe thyne hypocrisie.

Bern. I wil take more aduisemēt, before I forgo my good & riche liuings.

Mil. O howe harde a thing is it, for the that haue riches, to enter into ỳ kingdome of heauen, saith our Maister Christ. And Hierome sayeth: Flie thou like as from the pestilence, the chopping Chapleyne, that of a begger is made riche, and from a base state, becommeth glorious. But Bernard, thou knowest some thinge, what doeth belong to the Queenes Lieftenaunt, or Captaine of Barwicke, howe that he, for that same little Towne, must be watchful night and daye. He must haue an eye to the enemies, an eye to the walles, & both his eyes bent continuallie, vpon his souldioures, to finde all the meanes that he can possible, to keepe them in order, to haue them expert, euerie one in his trade, howe to handle his weapon, howe to saue him selfe, how to encounter with the enimie, and to be alwaies in readines. Therefore doth he oftentimes giue his charge, prouoketh with benefits, and with threatnings, and some times trieth by alarummes, who are the paynefull souldiers.

Bern. What meanest thou by this?

Mil. Thou hast taken vpon thee, to be a Captaine of a Towne of warre, more whot-

wholelie beſieged, thã euer was Barwicke, whoſe enemies are euer about it.

Bern. I knowe not what thou meaneſt: for I haue giuen ouer ſuch matters.

Mil. No, no. Thou art entered into a greater charge. Doe not all men in theyr Baptiſme promiſe to fight manfullie, like faithfull ſouldiours, vnder Chriſtes Standard: Doeſt not thou in the miniſtring of Baptiſme, as Chriſtes Liefetenaunt, and Captaine of his ſouldiers vnder thee, take their ſolemne vowe and promiſe to that purpoſe?

Bern. I graunt that I ſo do. But what then?

Mil. And art thou thus watchfull, and carefull, as thou haſt ſeene thy Captayne there?

Bern. Nay, I neede not, we dwell not ſo neare the Scottes.

Mil. But Paule ſayeth, That ỳ Chriſtian man, hath a greater fight, than with fleſhe and bloude, euen with the Principalities and powers, the worldlie gouernors, the princes of the darkenes, of this worlde, which are aboue vs in the ayre. Therefore we muſt take againſt them all the armour

of God. Knowest thou what ỳ is Bernard?

Ber. Nay surely, (as I said) I know not what thou meanest. I vnderstand thee not.

Mil. Ah, how shalt thou teache others, to play the good souldiers, whē thou knowest not, the names of thy weapons: nor of the armour that thou and they should weare: neyther yet canst feele anie strokes, when thou art deadlie wounded? Nor knowe thyne enemies, when thou and all thyne, are in their handes inclosed: There is not one Legion, but whole armies of Deuils, deuouring this Towne, where thou haste charge, by ignorannce, superstition, Idolatrie, blasphemie, contempte of Goddes worde, his Sacraments, his Sabbaothes, giuen to Drunkenesse, riott, dissolutenes, pride, couetousnes, adulterie, and infinite crimes. So that they fight vppon the Deuilles parte, againste Christe: and yet thou their Captaine, canst not espie it: or will not, by the sword of the spirit (which is the worde of God) fight againste this enemie, ỳ thus doth inuade thy cure: but the blinde leading the blinde, both perishe togeather.

Bern. O, nowe I do some thing vnderstande thy meaning, and I woulde fayne that

that all were well. But thou requirest a thing vnpossible, that all should bee Preachers, that haue the charge of soules in all the Parishes, throughout Englande.

Mil. I require nothing, but that Christ, whiche hath so dearelie bought the soules, with his owne bloud requireth, and that which God the Father requireth in the old and newe Testament, and the Primitiue Church did continuallie practise, vntil that blinde time, that the Masking priestes did creepe in, vnder the Romane Antichriste. And yet in Gregories time, whē there was great blindnesse, he him selfe can saye, that he is a dead Priest, (& therefore no priest, no more than a dead man is a man) whiche doeth not preache. For hee kindleth the wrath of the great Iudge agaynste him, if he walke without the sounde of preaching: Furthermore he sayeth, That you priestes increase your owne sinnes, with the death of others, and that you kill, and murther so manie, as you see dailie, without al care, holding your peace, go toward their death. Loe, here is other geare to be vrged, than surplesse matters. It is not inough to be a priest of cleutes, or a dumbe dogge that cā not barke.

Bern. But yet I do aſke thee, howe it can be poſſible, to get ſo many preachers?

Mil. No doubte, this popiſhe ware (as thou ſeeſt) doth driue out manie preachers, and ſtoppeth manie good menne (that I knowe) from comming to the miniſterie. Therefore one readie waye to gette moe Preachers, were to take it awaye: otherwiſe there may be founde manie, if GOD giue grace to ſeeke them. But as thou demaundeſt of me, Howe is it poſſible, to get ſo manie preachers, for this Ylelande: ſo might Titus haue demaunded of Paule, in the firſte planting of Chriſtian Religion, where he ſhould haue founde, ſo many preachers, and of ſo good qualities, in th' Ylelande of Creta, as Paule appoynteth. But Paule and Titus both depended vpon Gods prouidence, knowing that God is riche ynough, to furniſhe his owne houſe and familie, and the ſpouſe of his Sonne Chriſte (which is the Churche) if it be not, thorow mans negligence. Therefore doeth Paule giue no leaue, nor Titus demaunde anie leaue, to place dumbe dogges, ſuch as were not apte to teache: much leſſe coulde they haue thought it meete, to place wolues in the

the ſteede of ſheepeheardes. No, Paule vrgeth this pointe vnto Timothie, charging him before God and the Lorde Ieſus Chriſte, and his electe Angelles, not to lay handes vnaduiſedlie of anie, to be partaker of other mens ſinnes: as thoſe Biſhops nowe do which admitte a ſorte of popiſhe Aſſes, which were wonte to ſaye Maſſes, and ſuch others, as neither haue knowe-ledge, nor feare of God: which will weare anie thinge, or doe anie thinge, for an idle liuinge.

Bern. I heard my Lorde Biſhop ſay, that they are fayne ſo to doe, or elſe they ſhould not haue Prieſtes inough, for the Countries. For yet one doeth ſerue two or three churches.

Mil. That is a madde ſeruice, to ſerue two or three maiſters, for the gayne of pro-ling proctors. And I thinke the pariſhes, would not be contente, with ſuche a ſwine-heard.

Bern. What then? ſhall they call forth Coblers and Taylours, that euerie pariſhe may haue one, & ſo place in men of handie-craftes, and occupations?

Mil. Yea a great deale better were it ſo

to doe, than to place popishe Priestes, the deuourers of Christes Lambes. For theyr priest crafte, was the wickedest occupation, that euer was in the worlde, and the moste craftie. And as Celestine sayeth truelie: It is no maruayle, thoughe those that growe not vppe in the Churche, but haue crepte in at the backe dooze, bringe straunge geare, into the Churche, whiche they had in their other trade. For by these Popishe priestes (whiche neuer were of Christes Churche) commeth in this popish trashe.

But thou mayest perceyue by this, that I haue sayde before, that I woulde haue none admitted, to this holie State, but suche, as are well instructed, in Christ Iesus alreadie: And the Lorde our GOD, without them and their trashe, can furnish his Churche, (whiche is his owne house and familie) if wee coulde turne to him vnfeignedlie, by Godlie prayer: as oure Sauiour Christe teacheth: That we should praye the Lorde of the Vyneyearde, to thrust forth labourers, into his Vineyeard. Whiche hee graunte of his great mercies, and turne their hartes, or staye theyr enterprises,

terprises, that striue agaynst Gods busi-nesse, eyther of malice, or of ignoraunce, AMEN. AMEN.

But nowe (fellowe Bernarde) that thou mayest know, that the London Ministers, and other their Brethren in the Countrie, haue iuste cause, to speake and preache as they doe, againste the Popishe trashe, that yet remayneth, here mayest thou reade in this Table following, moe than an hundred poyntes of Poperie, vnreformed in Englande. So that poperie (hauinge yet so manie sprowtes and braunches amongst vs) will surelie spreade agayne, if these and such like faythefull Ministers, bee put to silence.

They were godlie men (and are so coũted nowe after their deathe) that heawed downe, the great trees of Poperie. And shall these bee iudged euill men, that would digge vp the rootes and sprowtes of Poperie, to cause it neuer to growe agayne, if it be possible? It is not onelie for the Cappe & the Surplesse that they contend, but agaynste all these poyntes of Poperie, wherevnto they are vrged, to subscribe, by general

generall tearmes. So that the Gospell shoulde bee tyed, by their Subscriptions, to spreade no further, neyther for the reformation of the Ministerie, nor for the recouering of true Discipline, nor for the abolishing of such wicked superstitions, as these be which do followe.

An hun-

¶ An hundred pointes of Poperie, yet remayning, which deforme the Engliſhe reformation.

1 FIrſte, the Popiſhe names and offices. The Archebiſhop, or Primate of Englande, whoſe office ſtãdeth not ſo much in preaching, as in graunting of Licenſes and Diſpenſations, according to the common lawe, &c.

2 Secõdlie, that he is called Lords grace, or, Gratious Lorde, contrarie to the commaũdement of Chriſt, Luc. 22. 25.

3 Thirdlie, that the other Biſhoppes, are called Lords, haue dominatiõ, and exerciſe authoritie ouer their Brethren, contrarie to the commaundement of our Sauiour Chriſt, Mat. 20. 25. 1. Pet. 5. verſ. 4.

4 That they haue the honours of Countie Palatines, &c. contrarie to the example of the Apoſtles, and the Apoſtolike preachers, both of olde times, and of our times, in al reformed churches.

5 The glorious Chauncelor, & his craftie courtes.

6 The

6 The proude Deane, and his office.
7 The Subdeane with his.
8 The Chaunter.
9 The Cannon.
10 The pettie Canon.
11 The Virgerer.
12 Rector Chori.
13 The Epiſtler, that doeth reade ſome patche of the Epiſtle.
14 The Goſpellar, that doth read ſome peece of the Goſpell.
15 The Queriſter.
16 The Quier or Cage, wherein they do ſeparate them ſelues from the Congregation, and cauſe the worde not to be vnderſtood of the people.
17 The ſinging Clearkes.
18 The Organiſte.
19 The Organ Blower.
20 The Commiſſarie and his court.
21 The Summoner or Apparitor.
22 The Parſon.
23 The Vicar.
24 The Chapleyne.
25 The idle Reader
26 The Pariſh Prieſt.
27 The Prebendarie ſtipendaries, Pencioners

cioners that ſell benefices.

28 The Beadmen at burialles, and afterwarde.

29 The hired Mourners, in their mourning garments, &c. So that here is nothing taken of Chriſte, nor his Apoſtles, neyther concerning names, nor office, but onlie of the Pope, that Romane Antichriſte.

The Court of Faculties.

1 LIcenſes to marie in tymes forbidden, as in Lent.

2 In Aduent.

3 In Gange weeke.

4 In Imbring dayes

5 Item, Licences for mariage to perſons forbiddē, which cōteineth many points

6 Licenſes to marie in places exempt.

7 Popiſh diuorcements licenſed.

8 Diſpenſations to eate fleſhe.

9 And thoſe writinges haue this poynte of Poperie, *Sana conſcientia*, as though they had authoritie ouer mennes conſciences.

10 And

10 And all this for money, and ſuche a ſumme of money, as the poore men cā not reache vnto.

11 Diſpenſations for boyes and doltes, to haue benefices.

12 Diſpenſation for non Reſidentes.

13 Diſpenſations with them, that doe not preache.

14 Dualities.

15 Trialities.

16 Tollerations.

17 Pluralities.

18 Tot quots.

19 A Lordſhippe ouer the whole Cleargie, and all their Courtes.

20 Excōmunication for fees not paide.

21 A ſale of Abſolutions for money.

22 Both the Phiſitions ſpirituall & corporall, muſt be conſulted withall, before you may haue licenſe to eate fleſh. Which high poynte of Diuinitie, was learned forth of Boſton pardon.

23 Buying and ſelling of aduowſons.

24 The abſolution of one man for another.

25 Full power to diſpenſe with all cauſes, that the Biſhoppe of Rome coulde diſ-

diſpẽſe with, the Prince excepted, whiche cõprehendeth manifolde poyntes of poyſonfull Poperie.

26 Brieflie, the popiſhe enormities, and deformities of this Courte, are innumerable. Wherefore we will labor no longer to account them.

The Commiſſarie his Courte.

1 THis robbeth the Church of hir gouernement, vſed both in the olde and newe Teſtament.

2 Secondlie, this is contrarie to Chriſtes commaundement, *Dic Eccleſiæ*, and to the example and doctrine of Paule, to excommunicate alone.

3 Thirdlie, to abſolue alone.

4 To ſitt in iudgement alone.

5 To retract the ſentence, that with the inuocatiõ of the name of God he hath pronounced.

6 And to do this for money.

7 To excommunicate for money matters, and for trifles.

8 To abſolue without manifeſt repentaunce.

9 To pole ſomethinge of euerie pariſhe.

10 The poling of the Prieſtes.

11 The light puniſhement of adulterie.

12 The open, knowne, and continuall periurie, of the Churchwardens, committed in that Court.

13 The committing of penaunce, the Congregation not being ſatisfied.

14 Diſpenſations for the tymes of Mariage forbidden, and for not aſking in the church.

15 The poling of the Proctors.

16 Of the Regiſters.

17 Of the Apparitors.

18 Of the Clearkes, for writinge of Billes.

19 Of the briberie in ſelling of bookes.

20 The Prieſte muſte be ſworne to his Ordinarie.

21 The newe come Prieſte muſte paye tenne ſhillings, for the ſight of his letters of orders.

22 All ſentences, for the moſte parte, are to be giuen by popiſhe Canon lawes, whiche are intricate and infinite.

So

So that he that will wade further herein, ſhall enter into a ſea of poperie, and ſhall ſee the decaye of Religion & godlineſſe, creepe in by this Courte, and that this is nothinge, but a packe of poperie, and a pudle of corruption.

Groſſe pointes of poperie, *euident to all men.*

1 OLde Monkes, and Friars, and olde popiſhe prieſtes, notorious idolatrers, openlie periured perſones, haltinge hypocrites, manifeſt Apoſtates, are allowed in place of true and faithfull Paſtors.

2 An other ſorte of vagabounde miniſters of no place.

3 Thirdlie, the running and ridinge to be made Prieſtes, and to prole for benefices.

4 The common Symonie of the prieſtes many wayes.

5 The ſpoyle of benefices by Patrones.

6 Impropriations.

7 The Parſon robbeth the Pariſh, & the

poore Vicar muſte ſerue the cure, and do the duetie.

8 The Parſon may lie abroade without checke, and do no duetie to the pariſh. But hee that doeth the duetie, ſhall be bounde to the Popiſh attire, and what ſoeuer it pleaſeth the ordinarie.

9 Miniſters made, neither in electiō, vocation, nor approbation agreeable to Gods worde.

10 Boyes, papiſtes, drunckardes, idiots, Idolles, as Zachariah calleth them, Zachar. 11.

11 Eleuenthlie, learned Miniſters maye not preache, without newe licenſes, although in the ordeyning of them, they are commaunded to preache the goſpell.

12 Some may preache, and not miniſter the Sacramentes.

13 Deacons made to other purpoſes, than Scripture appoynteth.

14 They may miniſter Baptiſme, but not the Communion: they may miniſter the Cuppe, not the bread.

15 The Images of the Trinitie, & many other monuments of ſuperſtition, generall-

nerally in al church windowes.

16 The holie Sacramentes, mixed with mens traditions.

17 The wante of examination, before the receiuing of the Lords Supper.

18 In manie places it is vſed like a Maſſe.

19 The wante of true Diſcipline for the whole congregation.

20 The popiſhe apparaile of the Archebiſhop and Biſhop, the blacke Chimere or ſleeueles coate, put vppon the fine white rotchet.

21 The great wide ſleeued gowne, commaũded to the Miniſters, & the charge to weare thoſe ſleeues vpõ the armes, be the weather neuer ſo hote.

22 The horned cappe.

23 The Tippet.

24 The Surpleſſe in litle churches.

25 The Cope in great churches.

26 The Lordlie power of the Biſhoppes and their Princelie Parkes and Palaces.

27 Their riches gathered togeather by popiſhe meanes, Procurations, Synodalles. &c.

28 Their pompous trayne of proud idle ſwingebreeches, in the ſteede of Preachers & Schollers.

29 Their temporall offices.
30 Their wante of exerciſe in learning.
31 The wante of Diſcipline in the miniſterie.
32 Furred hoodes in Sommer of their great Doctors.
33 Silken hoodes in their quiers, vpon a Surpleſſe.
34 The gray amiſe with cattes tayles.
35 The Organes playing away halfe of the pſalmes.
36 To ſweare by a booke in their cõmon courtes.
37 To ſaue a theefe if he can reade latin, becauſe he is one of them, *Legit vt Clericus.*
38 The commõ ſwearing by our Ladie, not reproued.
39 And the obſeruing of the Ladies daies, & Ladies feaſtes, which are cõfirmations to ſuch othes and ſwearers.
40 Faires & markets vpon the Sabaoth dayes. Lewd playes on the ſame daies.
41 Putting of the caps at the name Ieſus
42 Croſsing the corps with linnen cloathes, and ſuch like.
43 Ringing of handbels in many places.

44 Croſsing of thẽſelues in their prayers.
45 Ringing of Bells in the place of preaching, when the Prieſtes take poſſeſsion of their benefices.
46 Ringing of Curfewe vppon hallowe euens.
47 Ringing three peales at the burialls.
48 The viſitacions of the Biſhoppes and others, onely for money.
49 Diſpenſations with the rich men for all things: but not with poore menne that haue no money.
50 Offerings at burialles, & the offering of the woman at hir churching.

The church ſeruice, and *chiefe ſhewe of holines.*

1 FIrſt, the only reading in the place of feding, by the applying of the word to the conſcience, is rather an Engliſhe poperie, than a true chriſtiã miniſterie. Chriſt commaundeth his to feede. So doeth Peter exhorte his fellowe miniſters. Paule cõmaundeth to chuſe ſuch & none other.

2 The whole forme of the church ſeruice is borowed from the Papiſtes, peeced and patched without reaſon or order of edification.

3 In the cõmon prayers the prieſt prayeth for the Queene, & the people anſweare of another matter.

4 They pray alſo that all men may be ſaued without exception: and that al trauailing by ſea and by land, may be preſerued, Turkes and traytors not excepted. &c.

5 They praye to be deliuered frõ lightening & tempeſt, when there is no daũger of it. &c.

6 All theſe church prayers & Sacramẽts, are tyed to a popiſhe Surpleſſe.

7 Their Saints dayes, and their preſcript ſeruice.

8 Their wakes and idolatrous bankettes

9 Their Lent ſtill obſerued in the ſame time and manner.

10 The Imbring dayes.

11 The hallowe Euens.

12 The Fridrayes and Saterdayes.

13 All their fiſhe faſtes.

14 The croſsing in Baptiſme.

15 That

15 That the godfathers & godmothers ſhall promiſe, that the childe doeth beleeue, and doth forſake the Deuill.

16 The neceſsitie of Baptiſme.

17 The Lords Supper in time of neceſsitie, to be miniſtred to one alone.

18 The priuate Baptiſme.

19 The Ring in mariage.

20 The Churching of women with this Pſalme, that the Sunne nor Moone ſhal not burne them.

12 The confirmation of childrē, by laying on of the handes of the Biſhop, to certifie them of Gods fauour, by this ſigne of mans inuention.

22 The making of the Miniſters, by laying on of the handes, and ſaying, Take the holy Ghoſt.

23 The miniſtration in a Wafer cake.

24 The kneeling before the Cake.

Ber. Peace, here be to many. But mee thincke Miles, that there be ſome pointes here reckoned, that are ſmallie to be accoūted of, and are but verie trifles.

Mil. That is true, for all poperie is but trifles. But what hath Chriſtes Church to

do, w̄ the poysonfull leauē of popish trifles: Christ w̄ Antichrist: A litle leauen corrupteth ẏ whole lūpe. A litle poyson, ẏ whole pottage. And manie small make a great heape. And how can we accounte it a good reformation, where so many pointes of poperie do remaine? Or why shoulde men in payne of prisonment, or losse of liuing, bee bounde to subscribe and allowe all these pointes of poperie? But because thou and thy fellowes should not quarell, aboute the smalest trifles, I do giue thee seuen score to the hundred. And wherfore is the glorious glasse of the Gospell, by Gods mercie set before our eyes? but that we shoulde wipe away, all these popish blemishes, from the face of our English Churche, in the which we do boast of a reformation. God for his mercie graūt, that we may once see a right reformation in this church, to the glorie of his name here in Englād,

AMEN.

1. Corinth. 4.

The fire shal trie euerie mans worke, of what sorte it is, whether it be golde or siluer, tymber, strawe, or stubble.

Note

ANNOTATIONS

¶ Note that the Annotations and Cotations in this booke, were not put too of the Authour, nor the Table following.

Here followeth a Table of

the bringing in of diuers of the popiſhe and ſuperſtitious toyes, yet remayninge, as before ſaide. The Authours names: The yeeres of the Lorde: The Popes names, and the ſtuffe it ſelfe, as appeareth, with the holines attributed therevnto.

Alſo a ſhort Prayer

of the Authour himſelfe, that wrote this Dialogue.

The

The Table.

PLatina and Sabellicus wryte, that in the yere 147 Pius primus brought into the Romane church, The coniured Founte.

Sabellicus, Polidorus, D. Barnes, these doo wryte, that in the yeere 143 Pope Higinus brought in Godfathers and Godmothers.

Gratianus, Fasciculus tẽp. Polidorus. D. Barnes, these wryte that in the yeere 198 Victor primus ordained Women to baptise children. This mainteyneth the heresie, that children dying without baptisme, are condemned.

Distinct. 5. de consecra. cap. De his verò. is writtẽ, that in the yere 310 Clemens primus brought in, Confirmation, or Bishopping of children. This Pope Clement affirmed, that he was no christian, that wilfullie left this vndone.

Pope Melciades came after, & affirmed it to be a more worthie sacrament, than the sacrament of Baptisme.

Volateranus, Platina, Sabellicus, Polidorus,

rus, these do write, that in the yeere 404 Pope Anastasius brought in, Standinge at the Gospell.

Platina, D. Barnes, H. Pantateon, these dos write, that in the yere 530 Pope Bonifacius ordained, To deuide the Chauncel from the body of the church.

Platina, Durand. D. Barnes, H. Pātateon, these do write, that in the yere 603 pope Sabinian brought in Belles.

Vertue attributed to Belles.

First, they stirre men to deuotion.

Secondlie, they preserue the fruites.

Thirdly, they keepe both the mindes and bodies of the faithfull, from al daungers.

Fourthly, they put to flight the hoastes of our enemies, and dispatche all the subtilties of their euill willers.

Fifthlie, they cause the boysterous windes hayle, and all sharpe stormes, the violent tēpestes, the terrible thūdrings, to cease.

Sixtly, they driue away, all wicked spirits and Deuilles.

Chronica Chro. Volateranus, Platin. these do write, that in the yere 653 Pope Vitalianus broght into ỹ church, Orgānes.

Christianus, Massæus, Chro. mundi. these

do

do write, that in the yere 796 pope Adriā ordeyned the Surplesses.

Durandus, Platina, Volateranus, Polidorus, these do write, that in the yeere 653 pope Gelasius brought in Pricksong.
pope Gregorie Playnesong.
pope Vitalianus Descant.

Platina, Sabellicus, Polidorus, Gratianus, these do write, that in the yere 119. pope Alexander ordeyned vnleauened breade, or rounde Cakes, small, saying, this oblation, the lesse it is, the better is it.

Also, why it is rounde like a penie, Antonius saieth, Because Christe was solde for thirtie pen.
Durandus saith, that it is made rounde, because the earth is rounde. And another sayth, that the outwarde signe may signifie him, that wanteth both beginninge & ending.

Durandus, Polidorus, Pantateon, these do write, that in the yeere 375 pope Damasus brought in the church, The firste prescript order for the seruice in the Quier.

Durandus, Chroni. Chron. these do write that in the yeere 1073 pope Gregorie the seuēth brought in, The prescript nūber

ber of pſalmes and leſſons.

Platina, Maſſæus, Polidorus, Pantateon, theſe do wꝛite, that in the yere 444 pope Leo, oꝛ as ſome wꝛite, pope Hillarius oꝛdeyned the Gange dayes, oꝛ Rogation weeke.

Durandus ſayeth, that pope Gregorie, oꝛ Gelaſius, oꝛdeyned the Collectes oꝛdinarie.

Chroni. Achil. Faſciculus temp. theſe ſay, that in the yeere 737 pope Zacharias oꝛdeyned pꝛieſtes Gownes, Tippettes, and Foure hoꝛned Cappes. Haue at our Engliſhe pꝛelates of pꝛide.

Sabellicus wꝛiteth, that in the yeere 251 pope Stephanus oꝛdeyned Coapes and Veſtimentes.

This man appointed no garmentes to be vſed in the church, but hallowed garmentes.

In Chroni. Graftoni is wꝛitten, that in the yeere 871 Pope Nicholas & Conciliū, did foꝛbid Mariage in Lent, and at all other times.

Paule calleth it the doctrine of Deuils.

Decreta. lib. 3. titul. 1. cap. 10. Pātateon, they ſaye, that in the yeere 1214 Pope Hono-

Honorius ordeyned, Kneeling to the sacrament. Here the sacrament was made an Idoll, as Iewell saith in his first booke against Harding.

Sabellicus, Polidorus, Lib. Conciliorum, Eusebius, these do write, that in the yere 139 Pope Telesphorus ordeyned Lent to be fasted before Easter.

Distinct. 76. cap. Tenui, Platina, Sabellicus, Polidorus, D. Barnes, these do say, that in the yeere 206 pope Calixtin. ordeined Imber fastes.

Platina and Volateranus do write, that in the yeere 315 Pope Bonifacius ordeyned, Wednesdayes, Frydayes, and Saterdayes, fastes.

Polidorus and Pantateon, these do write, that in the yeere 425 Pope Bonifacius ordeyned Saintes eues fasted.

Mat. 26. 63. saith, that *Caiaphas* the high Priest, would haue Othes *ex officio*, to wit, to make men sweare to accuse themselues.

When *Caiaphas* could not get that which would suffise him at the false witnesses mouthes, to put Christ to death, then hee adiured him by the liuing God, to tell, if

he were Christ.

Thomas Rudb. and Iohan. Capg. these do write, that in the yeere 1098 Pope Vrbanus ordeyned, Caunturburie to be the chiefe patriarchal Seate.

All popishe holy dayes had the like beginning, as by Thomas Beacons booke of Reliques, is to be seene.

All these Popes were Antichristes one after another, and there are none of these Ceremonies and Monumentes of Idolatrie, but came all from these Antichristes, besides the Lordlie gouernement of Bishoppes, Popishe Excommunications and Absolutions, Pluralities, Trialities, Tot quots, with such other Dispensations and Licenses, Institutions, Inductions, Proxies, and Senages, &c. These all fill the purse, and were deuised of Antichriste, to holde vp his kingdom. All these do the Tradicioners still mainteyne, directlie agaynste the commaundementes, whiche Samuell (as before is saide) doeth affirme, to bee wickednesse and Idolatrie.

The true Discipline, by Gods word, without

out the whiche, no true Religion can be, and which true reformed Churches doe holde and mainteyne, haue the Traditioners vtterly excluded. And therefore they can not truelie affirme and saye, That they doe detest all Antichristian Idolatrie: neyther yet that they consent in all pointes of true doctrine, withall godlie reformed churches, whē these mischiefes are mainteined, & true discipline banished, which of necessitie must be ioyned.

(***)

¶ A Prayer for the Faythefull.

O Lord God, & moſt mercifull Father/ we beſeeche thee/ for the honour of thy holy Name/ to defende vs from that Antichriſt of Rome/ and frō al his deteſtable enormities/ manners/ lawes/ garments/ & ceremonies: Deſtroye the counſel of al Papiſtes and Atheiſtes/

enemies of thy Gospell/& of this realme of Englād. Disclose their mischiefes and subtill practises: confounde their deuices: let them be takē in their owne wylinesses: and strēgthen all those that maintayne the cause and quarell of thy Gospell/With inuincible force and power of thi holie Spirite: so that/ though they bee destitute at anie tyme of worldlie ayde and comforte: that yet they fayle not to proceede and goe forward towardes that true godlinesse

nesse commaunded in thy holie worde/ with all simplicitie and sinceritie: to thy honor and glorie/ the comforte of thine electe/ and the cõfusion of thine enemies/ through Christ our Lorde and Sauiour. Amen. Amen.

And say from the harte/

AMEN.

FINIS.